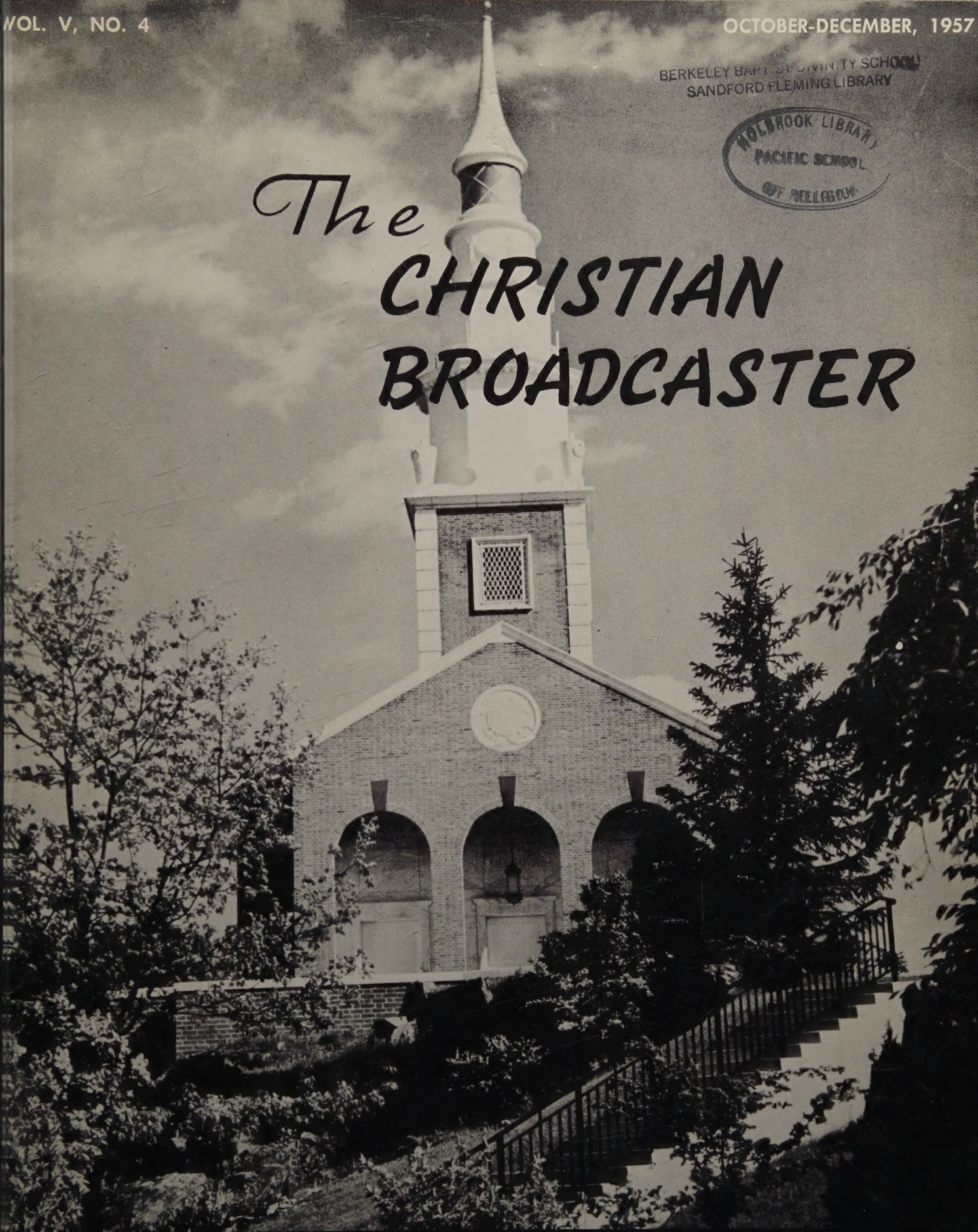


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# *The* **CHRISTIAN BROADCASTER**



A QUARTERLY JOURNAL

*Published by*

THE WORLD COMMITTEE FOR CHRISTIAN BROADCASTING





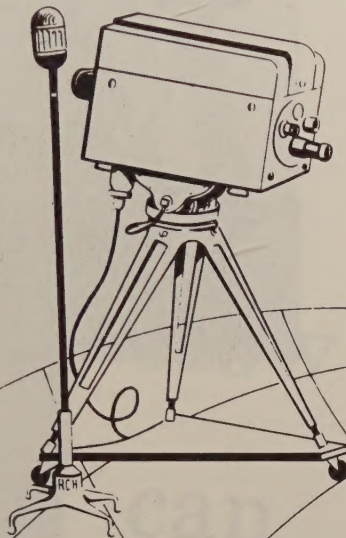
October-December 1957

# *The* **CHRISTIAN BROADCASTER**

A QUARTERLY PUBLICATION

OF

THE WORLD COMMITTEE FOR  
CHRISTIAN BROADCASTING



EDITED BY:

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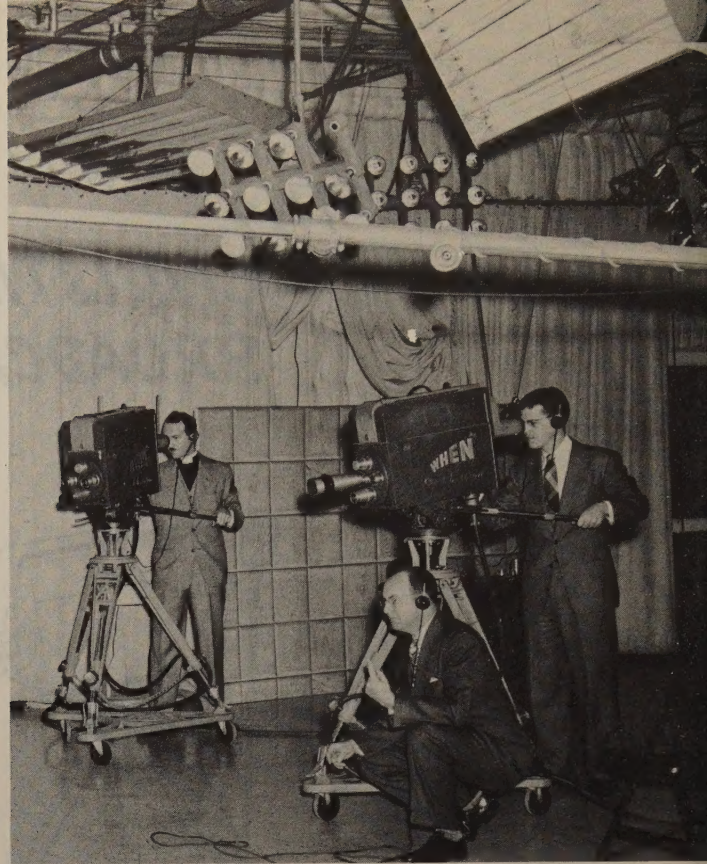
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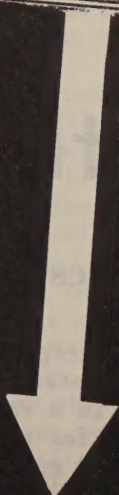
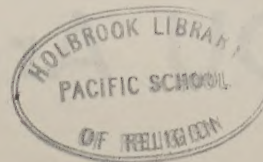
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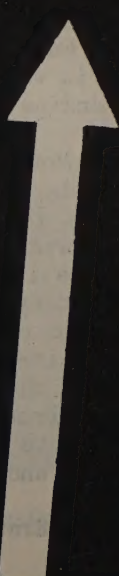


**A BOOK YOU SHOULD OWN!**

See Page 27 for further details.



**TECHNIQUES**  
for  
**Evaluating**  
**Programming**  
**Writing**  
**Producing**  
**Promoting**



**How YOU**  
**can**  
**BROADCAST**  
**RELIGION**



# YOU Are in the Spotlight

Charles H. Schmitz

To have unguided experiences in radio and/or television broadcasting is part of the life of most clergymen today. It is false to assume, however, that such unguided experience will lead to broadcasting skills and effective audience impact.

I am a man of experience with a typewriter! Indeed, I have been typing for over thirty-five years. But, it is typing experience of only *four* fingers. Actually, I have ten fingers, but I only use *four*. I have never been taught how to use all my fingers! I have two daughters. They have had only a few weeks of training in typing, and only a few months of actual experience; but they type much better (and with fewer errors) than I do. Still, I am the man of experience in typing -- thirty-five years of it, with six digits spared, and errors in the thousands charged to my lack of training. A little training thirty-five years ago would have enabled me, all through the long years, to use all the terminal members of my two hands.

## Unguided Experience Not Enough

Clergymen approach me to point out that they have had fifteen or twenty years of broadcasting experience. The assumption is that they know all there is to know about broadcasting, and are doing a most effective job. I simply remain silent at such a time and look down at the six digits that have remained useless in typing for thirty-five years, all because I did not take time out to learn how to use them.

To equate sheer experience with knowledge and understanding is to make a big mistake. Most of us learn very little from unguided experience. Jesus knew this! Even in the deep spiritual area of forgiving and being forgiven, we need an approach of "seventy times seven" (Matthew 18:22) -- (limitless forgiveness) -- because we learn so very little from sheer experience.

All of us, without exception, whether we have had a lot of broadcasting experience or not, need to be *caught* in a religious radio and television workshop for a little while, and then *taught*. We need guided experience in radio and television. This is what workshops seek to provide.

## Workshops Come into the Picture

The first Religious Radio Workshop was held in New York City, January 7-13, 1945. Since that time, many workshops have been held every year -- sponsored first by the Joint Religious Radio Committee, then (until 1950) by its successor, the Protestant Radio Commission. Following the formation of the National Council of the Churches of Christ in the U.S.A. (in 1950), the Broadcasting and Film Commission of the Council continued broadcast training projects.

The pattern which has developed works somewhat as follows: A local or a state council of churches, or a seminary, will write us asking for a radio and television workshop in their area. Arrangements are made a year and sometimes two years in advance. Workshops are held in cooperation with the local and state councils of churches, the United Church Women and such other agencies as may be interested. Each workshop is designed to cover the state in which it is held and the immediately surrounding states.

Most workshops begin on a Monday morning and conclude the next Friday at noon. The annual International Workshop in New York City, however, is for twelve days. When a date has been cleared (as far as it can be) by all concerned, then explanatory letters are sent to all local and state councils, ministerial associations and United Church Women executives in the area. At the national level, the denominational directors of radio and television are notified to give the project such promotion, publicity and enlist-



ment support as they can. The press department of the National Council is notified; and, at the appropriate times, press releases are made to newspapers and religious publications. A workshop folder is printed for each specific workshop. This is given wide circulation months before the workshop.

Within the community in which the workshop is to be held, a contact person is appointed by the major area sponsoring agency. This agency may be a local or state council of churches. The contact person arranges housing for out-of-town participants and for staff at a local hotel or seminary. The local radio and television stations are contacted for their cooperation because we will wish to use their facilities for giving in-station training. The times the local radio and television stations may allow us to use these facilities are obtained. The detailed schedule is built around these times. Also, a general meeting room with good acoustics, to seat no more than fifty people, is planned for. The meeting room may be in a church or a hotel.

### Preliminary Routine

Application blanks for prospective workshop participants are mailed to all who inquire. These forms are important tools, not only for us but also for the people who wish to come to a workshop. Applicants are asked to *fully identify themselves* -- with full names and titles, present position, specific denomination, college and seminary background. The questionnaire asks for details on their broadcasting experience, reading and training. Because some religious leaders have the idea that most meetings are just

conventions to which they may come and go as they please, in the application we ask them to promise to *attend every session*. The workshop application blanks are designed to become a kind of self-examination. As a result, they give us some indications as to the kind of people we are to work with. Applications are generally cleared in our New York office, although at times a local council may wish to clear registrations.

A registration fee of \$20.00 is charged for the four-and-a-half-day workshop and \$40.00 for the twelve-day International Workshop in New York. No such broadcast training ventures pay for themselves. They are subsidized by the Broadcasting and Film Commission. A number of denominations and communions offer scholarships to enable religious leaders with meager resources to participate. Attendance varies from twenty to fifty.

Before we begin to plan the program details of a religious radio and television workshop, we must think of the kind of individuals who will participate. Basically, we want to appeal to religious leaders, although occasionally others may share. (In one workshop, we had a prize fight promoter.) By religious leaders, we mean pastors of churches, directors of religious education, choir directors, organists, youth leaders, YMCA and YWCA workers, etc.

Although they may not be aware of it, religious leaders (particularly ministers) possess certain characteristics in common. They live and work and have their being in a peculiar framework of reference. They are, beyond any doubt and in an extremely real sense, "a peculiar people."



BROADCAST TRAINING LEADERS AT A CHARLESTON (WEST VIRGINIA) WORKSHOP

(Left to right): JOHN GROLLER, secretary of religious broadcasting, National Missions, Presbyterian U.S.A.; GORDON ALDERMAN, program director and production manager, WCHS-TV, Syracuse (New York); and the REV. CHARLES H. SCHMITZ, director of broadcast training, NCCUSA.



Religious leaders are usually quite sensitive. By virtue of having a "passion for souls" and compassion for the needy, they themselves have become "tenderized." If they are excessively provoked, they will not learn. If they are too sharply contradicted, they will not accept new ideas. If there is even an inkling that their particular theology may be disturbed, they will not come to us. For this reason, the workshop sessions are carefully planned to give very gradual orientation to the basic problems of broadcasting; and always any discussion of particular theologies is deliberately avoided.

Workshop members are not told *what* to say or do, just *how*. Radio and television are never considered as substitutes for the church. There is never any censoring of scripts, just suggestions as to *how* to say it more clearly and simply. We try to remember that our members come from large cities and small towns; from liturgical and from non-liturgical churches; from downtown and from suburban churches; from liberal and from conservative churches.

### Limited Frame of Reference Usual

Religious leaders generally read only certain magazines and books. This is particularly true of clergymen. If one had the privilege of looking over a minister's weekly reading material, he would find it confined to a reading of the Bible, books of sermons, theological books -- plus such magazines as *The Pulpit*, *The Christian Century*, *Church Management* and a favorite denominationally published magazine. Perhaps, also, the daily paper. Clergymen seldom go far beyond their own professional literature. This creates a rather limited frame of reference, and a lack of understanding of life "down the street." Ministers participate in certain meetings -- those of the Ministerial Association, the Council of Churches, their particular seminary gatherings and, of course, the official meetings of their own local church and denomination. Within this closed circuit of reading and meetings, they may be literally lost! This is their "far country" --- which may be as far removed from the everyday life of the people as it can be.

With this in mind, we attempt in our workshop to remind religious leaders that radio and television are *mass* means of communication, going far beyond their own immediate "circles of contentment." Radio and television have potentials of reaching almost everybody.

Religious leaders are familiar largely with talk programs given to groups. They

have been trained to talk, and how to use crowd psychology. The Scripture is read, the prayers are said, the announcements are made, the sermon is preached, the benediction is given. Knowing this, when we plan workshops, we attempt to gear skills in talking toward these new media of communication called radio and television, where time is of the essence and where we want to reach the masses as *individuals*, always employing individual rather than mass psychology. The clergyman, with his habit of using the projected voice, finds it difficult to adjust his way of life to the conversational style. Before a studio microphone or camera, he may revert to the thunderous pulpit style and so lose audiences fast. In workshops, we try to persuade him that there are other program types (not just the abridged church service) through which the audience may be reached, and perhaps more effectively reached.

### Discovering Individual Talent

Religious leaders usually think of radio and television talent as *before microphone or on camera talent*. They may come to our workshops intent upon achieving *stardom* in the radio and television heaven. Nothing is done to prevent this from happening -- and it has happened! That is one reason why, in our workshops, actual radio and television programs are written and produced by the participants. They hear and see themselves; and then receive the friendly, constructive critical evaluation of their fellow workshopers and the staff. The result is that a "self-discovery" is made. One man (a minister) told us that the workshop taught him *never* to appear before a television camera!

We hope and pray that each religious leader will "find himself." He may discover that he is more suited for radio than for television. He may find that he fits best as a writer, rather than as on-the-air talent. Self-examination may lead him to believe that he will ultimately do his best work on a local radio and television committee, seeing to it that the right kind of programs get on the air. But basically, we know that each person hopes he may be discovered as the new Protestant Radio or Television Star.

### Something for Everybody

We would welcome even stutterers to our workshops because we know that a man "slow of speech and slow of tongue" (as was Moses) may become *the real leader* of his people. We also know that a man who has taken all the speech courses in college and seminary, and who can talk on any subject any time anywhere (like Aaron, Moses' brother), and who makes a



fine on-the-air appearance -- this kind of a man may just lead the people astray. There is a place for *every* dedicated Christian in the field of radio and television communication -- whether it be as a writer, an administrator, a member of a local radio and television committee or on-the-air talent.

### Audience Differences

Religious leaders are accustomed to working with a *captive audience*. Worship services and other meetings are planned for an audience with a certain faith, definite courtesies and understanding sympathies. Even though a worshipper may be dissatisfied with the sermon, he remains for the benediction -- that is, he remains physically, although his mind may be far off. He knows that to leave before the service is over would only make him conspicuous. In radio and in television, any member of the audience may leave and no one will know.

In workshops, we try to create the understanding that, in broadcasting, the audience may be completely different from the audience to which the religious leader is accustomed in his usual presentations. On-the-air, we work with a non-captive audience. Indeed, a broadcast is somewhat like preaching on a street corner, where the audience must be won moment by moment against the opposition of noises and traffic.

We remember in our radio and television workshops that it is individuals with the characteristics and experiences we have listed that we hope to train.

### It All Depends on the Staff!

A religious radio and television workshop is no better than its staff leaders. The staff will make it effective or ineffective. The staff must understand the type of persons who will be present -- the characteristics pointed out in the previous section.

We are speaking of a religious radio and television workshop designed to meet the needs of religious leaders at the local level. It is not designed to meet our needs, but theirs. It is not a religious workshop, nor is it a radio and television workshop. It is a religious radio and television workshop. The only adequate approach to it -- and the only understanding of it -- is in the *connected* approach of religious radio and television.

The staff members of a workshop must have *both* religious and radio (or religious and television) experience, knowledge, under-

standing and skills. Otherwise, the leaders cannot do an effective piece of work with the participants. If the staff member possesses *only* a religious approach, wise though he may be, there is a wide area of inadequacy that comes through because he lacks an understanding of the mass media of radio and television which should be a part of his teaching. His approach would be the unknowing overtures of any seminary professor or clergyman to a new kind of communication. On the other hand, if a workshop leader has *only* radio and/or television experience and knows little or nothing about a sensitive religious faith, then he too is unbalanced and his inadequacies also come through. Only a person who knows God *and* the radio and/or television tools can be an effective teacher in a workshop.

The staff members of a workshop must have experience in radio and/or television at the local level. We have had leaders in our workshops who knew national or network radio and television, and falsely assumed that the local situation was identical with the national network situation. This, of course, is not so.

### Network Versus Local Procedures

In television, for example, the network programs are carefully and professionally scripted, professional talent may be employed, lengthy rehearsals take place, several cameras are used, a reasonable budget is available for staging, etc. At the local level, none of these things may be so. No in-studio rehearsal time may be available locally; the program may go on the air in one part of the studio, while another part of the same studio is being readied for another program; only one camera may be used; and most of the time no budget at all is available. The local religious leader will work in radio or television only on a limited, part-time basis. The staff member in a workshop must know intimately the local situation, and how to do much with little, or he cannot serve acceptably and meet the needs of the participants.

The leader in a workshop must be a man of infinite *patience*. Religious leaders are not accustomed to accepting direction. The participant himself is a *leader*, and for him to be subject to the exacting disciplines of radio and television is extremely taxing. The members of a workshop find it difficult, in preparing a script, to write out simply and exactly what they mean. Therefore, the teacher must -- with painstaking care and through repeated efforts -- attempt to reach the hearts, the minds and the hands of the participants in the workshops. He must



never be "on edge" himself. He must, in untiring ways, remember that he is working with individuals who have come from a completely different world and find it hard to understand this perforated tin can called a *microphone* or this four-eyed monster called a *television camera*, as well as the mass audience beyond these tools.

Because *time* is of the essence in any broadcasting, the staff members should, through their own examples, teach the values of time. Every workshop session should begin and end exactly on time. Participants are expected to be present on time and, through the workshop, to absorb the severe disciplines of time that radio and television impose upon those who wish to use these tools wisely and well.

### Workshop "Devotionals"

Each new workshop day opens with a brief five-minute devotional keyed to the situation. The devotional is based upon Scripture. Here are some examples of what we mean:

- 1) *What Is Man?* Asking the question, "What is Man (in radio and television) that we are mindful of him?" Brief statements are made as to what man is to the commercial broadcaster, to the station, etc.
- 2) *Are You There, Thomas?* Pointing out that all of us are very much like Thomas, who would not believe except he could see. In radio and television, we must believe *without* seeing -- believe that the audience is there and that God is in the audience.
- 3) *Do You Want to Be a Prophet?* Reminding that the man called Ezekiel found out some startling things when he left his fellow prophets of the Ministerial Association and rediscovered the people as he "sat where they sat" (Ezekiel 3:15).

If the workshop is to be truly and lastingly effective, the staff members must reach the participants "where they live" -- being ever mindful of the kind of people they are and the altogether *different* kind of people they are expecting to move. The teachers in the workshops, especially the administrator, must be everlastingly aware of the scriptural foundation and framework

of reference which the participants possess -- knowing that he and his staff can only persuade them through their own spiritual structure.

### The Effective Program Schedule

Having explored the beginnings of the religious radio and television workshops in the United States, and having thought of the nature of the participants in such ventures, we have attempted to point out the hoped-for characteristics of the teachers in broadcast training. Now we are ready to consider the approaches made to the members of the workshop through the program schedule.

First, there is the *lecture and discussion method*. This receives major emphasis during the first day of the workshop. Its purpose is to give basic orientation on the *why* of broadcasting, the *kind of audience* that is available, the different *program types* that may be used to reach the people, writing for radio and television and some elemental pointers on *microphone and camera technique*. The participants are told right at the beginning that they may interrupt any lecture at any time and ask any relevant question.

Second, the *literature approach*. It is obvious that one may not cover the whole field of broadcasting in four-and-a-half days of training. Therefore, the members of the workshop are urged to prepare a radio and television folder for future reference use. We contribute (with brief explanations) a number of pieces of literature giving valuable information which may not be specifically in the schedule of discussion. Here are some of the titles:

*Approaching the Broadcasting Station*  
*Television Do's for Religious Programs for and with Children*  
*Hints for Television Demonstration Programs*  
*Copyright Laws*

### Learning by Listening

Third, the *listening and viewing sessions*. One of the best ways to learn is to listen to or view what others have done at the local level, with all the local limitations. Beginning with the first day (and every day thereafter) there are listening and viewing periods in which tape recordings of radio programs and kinescopes of television programs are presented and frankly discussed. The accent is on local programming, although nationally produced pro-



grams are also included in these sessions. During the free discussion which then takes place, ideas are given as to how both national and local programs may be used toward the growth of the local church. Slowly but surely, there is developed in the workshop member a sense of discernment as to what is good and what is not good in programming. To hear and see the mistakes of others (even at the national level) is to acquire knowledge and understanding of others, and of one's own programming.

### Learning by Doing

Fourth, *individual voice recording and evaluation*. Each participant is asked (in private conference) to read a portion of Scripture and then to tell a story out of his own life -- something that happened to him. Both the reading and the telling of the story are recorded on tape. Then we listen to it, give as much help as we can to make the scripture reading sound less like reading, and to give the telling of the story the warmth and spontaneity it deserves. This private conference is also a time when some personal problems may emerge and the participant "opens up" for the first time.

Fifth, *the work groups*. These are long sessions in which there is an accent on *learning by doing*. The members of the workshop handle the boom microphones, the television cameras, and even go into the control room and push the buttons. Once in a while, the local unions will prevent this, and then some adjustment must be made. We feel it is important for the participants to handle the equipment. To get the "feel" of it does something to a person. Perhaps, if nothing else, it makes him more sympathetic toward the camera man and his problems. In the work groups, each person gets a chance to see himself on a monitoring set in the studio.

### Individual Needs Are Met

It is also in the work groups that the particular needs of each individual may be met. Each person is asked to work on the approach to his own local needs, so that at the end of the workshop he may be able to go home with at least a partial answer. One may have a favorite program idea, another may want to work out a local policy, another may have brought a script along ready to be produced. Two or three within the group may want to work on a special dramatic program. One may want to work only in radio, another only in television. Still another may want to do something in both radio and television. There must be provision for all these needs.

The work groups have certain clear-cut stages. The first stage is that of deciding upon and accepting an assignment in keeping with one's needs. The second stage is to work on that assignment, even far into the night (staff is always available for consultation). The third stage (for those who have been working on programming) is that of casting and production, during which a keen sense of responsibility and timing is demanded. Each person (or persons) is allowed a certain time for tape recording (if radio) or for closed-circuit rehearsal and programming (if television). He must be fully ready (with music, discs, charts, staging, etc.) at the exact time agreed upon. For the closed-circuit television programs, one part of the group observes while the other performs. Each evaluates the other's work later. If a radio and/or television station allows us only six hours for using their facilities, all rehearsals and productions must take place within these six hours -- no matter how many programs there may be. In order to give everyone an opportunity, the participants (depending upon the size of the groups) may be asked to prepare only brief programs.

### Production of Workshop Programs

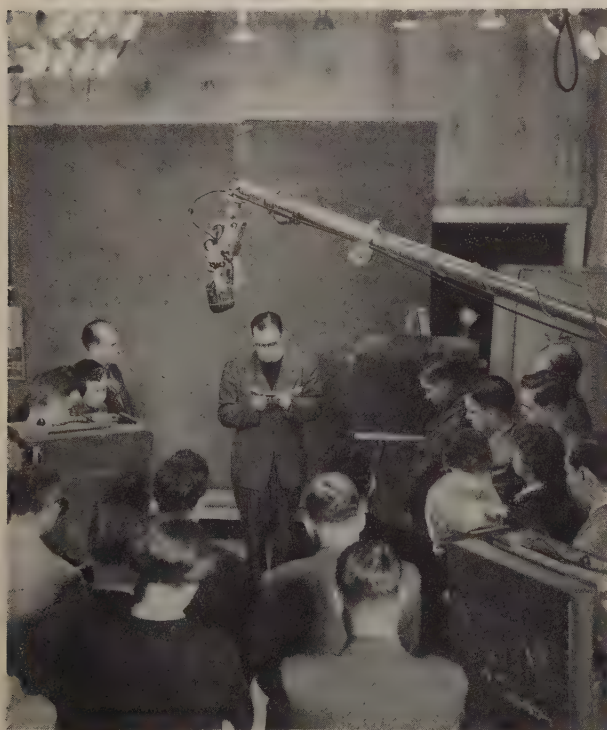
The final stage of the work group schedule is *the listening and viewing sessions* the next to the last day of the workshop. Members listen to and view what they themselves have done, and then receive a group and staff evaluation of it. This is the time when *mercy descends like a heavenly dove* upon them all! The instructor asks the group to be very frank in its constructive criticism of each fellow classmate. First, the good things are pointed out; and then, the areas of possible improvement. Finally, the instructor summarizes for each performer (writer, producer, talent) exactly what he and most of the group may think about his work, as well as what directions he should take in the future to make his efforts effective. A prayer meeting spirit prevails -- so that there is deep acceptance of the training that has been given.

Sixth, *the wrap-up*. During the closing hour on Friday morning, there is a brief examination designed more to find out the weaknesses of the staff than the extent of the learning experience of the participants -- so that future workshops may be improved. Then there is a session on *How to Take the Workshop Home*. The workshop members are urged to share with others what they have been taught (1) by sending a report of the workshop to the top leaders of their organization, (2) by writing articles on the subject for such publications as they may have access to, (3) by



urging their particular seminaries to provide a measure of broadcast training for the ministers-to-be. They are asked to conduct one-day introductory institutes in radio and in television in their areas.

During the closing five minutes, we join hands in a "family circle," sing the hymn *Blest Be the Tie That Binds* and receive the benediction of journeying mercies across the highways of the earth to our homes, and across the highways of the sky in our work in radio and television.



Traditionally, workshops begin each morning with a brief devotional service.

In the specific, here is what a one-week workshop schedule looks like:

#### MONDAY

- 9:00 A.M. Registration
- 9:55 A.M. Devotions:  
"What Is Man?"
- 10:00 A.M. Why Broadcast Religion?
- 10:45 A.M. The Nature of Radio/Television
- 11:30 A.M. Break
- 11:45 A.M. Writing for Radio/Television
- 12:30 P.M. Lunch
- 2:00 P.M. Jesus, the Communicator
- 2:30 P.M. Types of Religious Programs
- 3:30 P.M. Listening to Taped Radio Programs
- 5:15 P.M. Dinner
- 7:30 P.M. Radio-TV Station Orientation
- 9:30 P.M. Dismissal

#### TUESDAY

- 8:55 A.M. Devotions:  
"In the Listeners' Place"
- 9:00 A.M. The Business Side of Broadcasting
- 9:45 A.M. Devotional Program "Do's and Don'ts"
- 10:30 A.M. Break
- 10:45 A.M. Making Public Service Programs Palatable
- 11:30 A.M. Audience Measurement
- 12:15 P.M. Lunch
- 2:00 P.M. Work Groups
- 4:00 P.M. Viewing Kinescope Recordings
- 5:15 P.M. Dinner
- 7:15 P.M. Work Groups
- 9:30 P.M. Dismissal

#### WEDNESDAY

- 8:55 A.M. Devotions:  
"Are You There, Thomas?"
- 9:00 A.M. Work Groups
- 12:15 P.M. Lunch
- 2:00 P.M. Work Groups
- 4:15 P.M. Viewing Kinescope Recordings
- 5:15 P.M. Dinner
- 7:30 P.M. Work Groups
- 9:30 P.M. Dismissal

#### THURSDAY

- 8:55 A.M. Devotions:  
"Among Our Enemies"
- 9:00 A.M. Work Groups
- 11:30 A.M. Lunch
- 1:00 P.M. Work Groups
- 4:15 P.M. Viewing Session
- 5:15 P.M. Dinner
- 7:30 P.M. Work Groups
- Closed-circuit TV programs by workshop members
- 9:30 P.M. Dismissal

#### FRIDAY

- 8:55 A.M. Devotions:  
"Consider Jesus"
- 9:00 A.M. Radio-TV Programs Produced by This Workshop - An Evaluation
- 10:30 A.M. Available Resources
- 11:00 A.M. Taking the Workshop Home
- 11:45 A.M. Closing Devotions:  
"Journeying Mercies"
- 12:00 noon Dismissal

\* \* \* \*

#### IMPORTANT

Every participant is expected to bring a radio and/or TV script and such other writing and production resources in keeping with personal talents and capacity.

The Christian Broadcaster



## So What?

What happens *after* a workshop? Here are some things that have happened.

The eyes of the local radio and television stations cooperating in the workshops have been opened to our purposes. Stations now know that a workshop is mutually helpful -- it helps them as well as the religious leaders. Program directors, again and again, accept our national programs for the first time. Excellent station relations emerge.

But what of the participants? What happens to them after a workshop?

In Ghana (Africa) by the time you read this, there will be a young lady serving as a missionary from her denomination (beginning a five-year term) who will use the broadcast training she received in a workshop.

In Portland (Oregon) the radio and television committee of the entire state and local council of churches was organized as the result of a recent workshop.

### And There Are Others!

In Wilmington (Delaware), Boston (Massachusetts), Providence (Rhode Island) and other cities, there are young executives who direct the radio and television programming of councils of churches with real vigor and success. These young men stimulated their radio-television interests in our workshops.

In Providence, a young woman whose interest was first sparked in a one-day institute and later in a one-week workshop is now chairman of the radio and television committee of the state council of churches and has her own weekly radio newscast.

In Indianapolis (Indiana), the professor of speech and drama at the Butler University School of Religion is the chairman of the television committee of the local council of churches. He came through one of our workshops some years ago and is doing a superb job teaching his students for the ministry the possibilities of television. A woman who also attended one of our early workshops is now the resource dramatic script writer of this same committee.

In Nebraska, there is now a Sunday School missionary who was won to Christ some years ago through the broadcasting of a church service. He came to our workshop in Wichita (Kansas) and is now reaching the ranchers and their families in the sand hills of Nebraska via a weekly radio program.

Denominational interest in broadcast training is growing. A number of the large communions provide scholarships to enable their local religious leaders to participate in BFC workshops. In addition, a number of the denominations have workshops of their own. This is a very hopeful trend because there is so much that needs to be done, and because workshops create resource persons for the denominations in their own television and radio ministry. The top executives of several denominations had their appetites whetted first in a BFC workshop. Twenty-two members of the present Board of Managers of the BFC, in fact, are individuals who have come through the workshops.

We may go on endlessly to point out the results. In every state in the Union, every continent and many countries (Japan, India, Korea, Germany, England, Canada, Lebanon, Brazil, Guatemala, Burma, etc.) will now be found the alumni of our workshops carrying on faithfully and effectively the spreading of the Gospel through radio and television. They use the tools of communication that know no iron curtain, no bamboo curtain, no national or racial boundaries. They go through doors that are shut (literally so) with him. Who will dare to measure the audience that stems from their radio and television ministry before or behind the microphone or camera? They vividly remember, with training and action, Him who commanded them to go into the world (not into the *church*!) with the Gospel. Into the world -- the worldly world -- they go with Him, by means of radio and television.

### Who needs broadcast training?

- Ministers
- Youth Leaders
- Laymen
- Leaders of Councils of Church Women
- Councils of Churches Executives
- Public Relations Executives
- Choir Directors • Organists
- YMCA and YWCA Workers
- Social Workers
- Educators
- Nationals
- Missionaries



# Broadcast Training Curriculum

The following outline is a projected curriculum of training in the techniques and the theory of radio broadcasting as they pertain to the countries of Southeast Asia. An outgrowth of needs expressed at the Mass Communications Conference in Bangkok (1955) for an Asia training center, this curriculum is correlated with the curriculum of Silliman University in Dumaguete City (Philippines) where Station DYSR (of the Philippine Federation of Churches) is located.

The number of students accepted for such training will be carefully limited. All students will be expected to hold a recognized bachelor's degree or its equivalent. A reasonable degree of competency in the English language will be essential since all class work and supervision will be in English. The course, as outlined here, will require one school year to complete. Those wishing to qualify for the Silliman Master of Arts degree will meet additional requirements along lines to be suggested later.

## SPECIAL REQUIREMENTS

Every student enrolled for the training course (candidate for a degree or otherwise) who wishes to complete the curriculum will be expected to meet several non-course work requirements, including the following:

1. The writing, planning and production of a 15- or 30-minute program, to indicate "competence" in studio phases of radio broadcasting. Program is to be transcribed and submitted to the student's adviser for approval not later than the end of the fourth month of the course.
2. The planning of a "medium-scale" project in radio research, to be applied to the home country of the student, and the outlining of supervisory procedure to be employed. Such a project will be chosen as will best fit into the Christian broadcasting needs -- survey of listening audience, program follow-up and the like -- of the student's home country.

3. The careful reading of no fewer than six of the professional books listed in the study bibliography. For each book read, a one-page typed report will be handed in to the student's adviser. A schedule of reading will be worked out so as to avoid conflict with last-minute pressures at the end of the term.
4. Specially assigned reading, sufficient to give the student a reasonable knowledge of at least five of the special "background areas" listed in the Study Plan. A final oral examination will determine the student's adequacy in his chosen areas.

## THE MASTER'S DEGREE

Students working toward a master's degree will be required to prepare a thesis on some phase of radio programming or its related fields of survey, audience build-up and program follow-up and Christian outreach by radio in various parts of Southeast Asia.

Approaches will be made to Silliman University to ascertain whether their master's degree can be granted under some such heading as: English major, with a minor in radio broadcasting. This would require the following college English courses: *History of the English Language, History of Criticism, Literary Criticism, Master's Thesis*. The minor would then include seven three-hour courses in radio, together with three minor three-hour courses in a related field.

## COURSES OF STUDY

*Fundamentals of Radio Announcing*: A course for students particularly interested in radio announcing and including extensive microphone practice. A study of announcing skills and techniques as they vary with different types of copy.

*Advanced Radio Announcing*: Prerequisite -- *Fundamentals of Radio Announcing* and permission of the instructor. Advanced voice



and microphone techniques, with special emphasis on the handling of professional copy. Individual work in the tape recording of copy and the development of individual announcing styles and preferences.

*Radio News Writing and Editing:* A study of radio news facilities. The operation of the major news services, the preparation of radio news copy. Techniques of editing news bulletins for broadcasting. Practice in and criticism of writing assignments. (Typing facility is essential for this course.)

*Radio Program Building:* A detailed study of current radio programming, with specific listening assignments for developing the student's critical ability and capacity for program evaluation. Results of current audience and market surveys related to station program policies. Programming assignments for practical solutions. The building of daily program schedules.

*Radio Programs and Audiences:* The basic "understanding" course in radio. Deals with the structure of radio programs, elements which attract listeners, characteristics of listeners, their program preferences, etc.

*Radio Program Planning:* Deals with the planning of programs to meet specific objectives, and with the improving of programs already on the air so as to improve their listener attractiveness.

*Radio Workshop:* Students will be assigned to various projects involving the writing and production of special feature broadcasts for educational, cultural and religious purposes, suited to their particular racial and geographic background. Study guidance will be given for individual work in writing, production, microphone work.

*Radio Station Management:* Problems and case studies involving the application for a station license, organization of station per-

sonnel, use of surveys, efficiency in various station departments, staff training, wage scales and their application, field promotion, reports and publicity, community responsibilities.

*Radio Station Operation:* Practical and realistic training in all phases of radio station routine. Students will perform the duties of station personnel by being assigned to the staff of DYSR, with assignments being rotated so as to broaden student experience.

*Music Terminology:* For radio announcers and those who wish an understanding of terminology and of basic musical forms, the main schools and styles of composition, correct pronunciation of musical terms in several languages, the names of composers and titles of their works.

*Radio Writing:* A study of the theory and practice of radio writing. An introductory course. Opportunity will be given to present selected shorter scripts. For class enrollment, permission of the instructor is necessary.

*Radio Dramatic Writing:* Prerequisite -- English 41 and permission of the instructor. An advanced course in dramatic writing only, for students with demonstrable ability who wish to develop a facility in the writing of radio drama.

*Radio Production:* A beginning course in radio production, introducing the student to the various tools used. Experience will be given in actual show production.

*English Speech Fundamentals:* Prerequisite for Radio Announcing. The course deals with hearing and production of meaningful English sounds, both in isolation and in the flow of conversation.

HENRY MACK, Manager  
Station DYSR



EXPERIMENTING WITH SOUND EFFECTS  
FOR A DYSR (PHILIPPINES) DRAMA



# Mere "Words" and "Pictures"?

Is it possible to talk on the radio or to present televised pictures in a way that people will really *hear* and will really *see*? Can we be sure that the hearing and the seeing will not be mere "second-hand" hearing and seeing, without comprehension or any genuine stimulation to thought? These questions must be asked when we are planning any religious programming, to assure that our words and our pictures do not remain mere *words* and *pictures*.

The receptivity of people for the written or spoken word, as it is today, is actually much less than we like to think. For this reason, the matter of preaching by word of mouth -- in the structure of the Christian service, for example -- needs serious consideration. With regard to over-estimating the power of the word, how often have we had reason to quote: "God sees only the heart. And because God sees only (and above all) the heart, we must see to it that we also see the heart."

## Today's Immunity to Words

Obviously, reaction to the spoken or the written word today is not the same as it was, say, four hundred years ago. Today, there seems to exist a peculiar individual immunity to the spoken word, the sermon or the address as such. The flood of idle talk which has overwhelmed us, the machine-gun fire of propaganda that has been aimed at us -- well, against these we have had to grow a sort of protective layer, build up a certain stolid indifference. We have hardened ourselves against any sentiment, against words or pictures that might move us emotionally or reach to our inner depths. Individual inability, in *seeing* so as to gain insight and in *listening* with the idea of responding, is a general weakness. We not only perceive this fact in others but also we are, regretfully, forced to recognize it in ourselves.

We seem to be on the way toward developing a new kind of "illiterate" -- a new type of human being who is relatively unable to gain intellectual or spiritual inspiration from the spoken or the written word. This may explain, to some extent, the popularity

of television and the cinema -- where persons lacking the ability to interpret intelligently can merely *watch*.

A great deal of the time today not even a person's face is a true representation of his inner self. It is, instead, a veritable mask -- a caricature of the real person. Of course, this is one of the deceiving tricks of the Devil, whose business it is to remove the image of God from the world.

## How Much Do You Really See?

No one disputes the fact that the many travel agencies in the business world today make it possible for many people to see many places -- at fairly reasonable cost. If only such travelers did really see! However, I am of the impression that this kind of travel has its limitations. There is a vast difference between mere "looking at" and intelligent "seeing." Travel books and tourist guides are thoroughly inadequate when it comes to helping us see a landscape, a church or a classic of art. On the contrary, such books and guides may well lead us to think that we have seen when, in actuality, we have only "looked."

I recall an excerpt from a novel in which a trip through Spain was described. One of the travelers was in the act of taking a picture of a great cathedral when a monk moved from behind a pillar, put his hand on the man's shoulder and said: "Don't do it. No picture that you carry home ever takes the place of actually *seeing* something. It is 'second-hand sight' only."

## Is It "Meaningful" Sight?

Now, that is an amazing statement. And, that is a statement to think about. As in the case of the travel photograph, it seems to me the number of sense-impressions (both of eye and of ear) do lose their depth and reality when they are only second-hand. People find themselves developing a devastating inability to meaningful seeing and hearing. To watch the clouds, to be aware of the glittering of a star, to follow a flower as it opens its petals in the morning and closes



them at night, to observe the leaping of a wild goat on the mountainside -- all these are what I mean by "really seeing," in such a way that we are deeply and emotionally moved. This is quite a different thing from "looking at a picture."

The tremendous quantity of pictures and words with which we are daily assaulted has a grim immunizing effect. I doubt that this particular effect could be avoided, regardless of subject matter and even if it were of distinctly Christian import. The potentially destructive influence of magazines and papers is not just that some are morally questionable as to content. There is equal danger in the shallowness and flightiness with which we read them. Perhaps the only way to avoid this danger is not to read papers and magazines at all!

I do believe that the danger of this "immunization" where too many words are concerned can be lessened. I believe that the spoken word, for instance, *can* be highly effective -- when that word comes from the conscience and the inner depths of the person uttering it. The living words of any person who humbly allows himself to be used by God are not without weight and inspiration.

#### Pictures and Music

The same is true of the visual, the picture -- the picture which is not only a reproduced likeness of the original but which possesses the power to stir and enrich the imagination. And again, it is true of music -- not music which serves as mere relaxation or lively entertainment but music which, even as the spoken word, can inspire and comfort.

Now, can all this be done through the media of radio and of television? Can we present the spoken word on the radio so that listeners will, indeed, *hear* -- and be moved? Can we show such visual images on television that people will be awakened to an inner understanding? Or will there be merely a second-hand hearing and seeing? Will our

### THINK IT OVER!

*When your halo slips to your throat,  
it's a noose.*

message reach only eyes and ears that have been blinded and deafened for hundreds of years, that have become accustomed only to the shallow and the second-hand seeing and hearing?

I do not believe that there need be any great distinction between the religious and the lay approach to everyday living. I do believe that it is important to bring to everyday living the depth and the glow and the vision of the religious approach. I believe this can be done, among other means, by the radio and the television program. Of vital importance is a knowledge of how to speak on the radio and how to perform on television so that our listeners do not just listen without *hearing*; so that our viewers do not just watch without *seeing*. It is not for us, as religious broadcasters, to give them mere entertainment. It is for us to give them something they can take unto their deepest selves.

(As Translated from the German)

## The "Mike" Makes All The Difference!

The microphone is the preacher's most subtle tempter. It tempts you to increase your sense of divine authority because it can deceive you into thinking it has miraculously blown up your normally small congregation to a Mass Audience . . .

*Exactly the Reverse Is True:*

The PREACHER IN HIS PULPIT

EXHORTS with DIVINE AUTHORITY his OWN GROUP  
in their OWN CHURCH to accept FAMILIAR TRUTHS  
that INTEREST them -- a CAPTIVE AUDIENCE.

The PREACHER-BROADCASTER

has to PERSUADE by his very "HUMAN-NESS"  
an UNKNOWN INDIVIDUAL in his OWN HOME to  
listen to UNFAMILIAR TRUTHS of NO IMMEDIATE  
INTEREST and MORE THAN READY TO BID YOU A  
LONG FAREWELL . . .

(JIM COULTER)



## A WORKSHOP SCRIPT:

# The Builders of the Cross

JAMES E. McELDOWNEY

### CAST:

Narrator  
Zechariah, carpenter  
Jonas, carpenter  
Benjamin, carpenter  
David, son of Benjamin  
Two Centurions  
Peter, the disciple  
Jesus the Christ  
Pilate  
Miscellaneous Voices

MUSIC: PASSION WEEK HYMN MUSIC THEME UP  
THEN UNDER.

ANNCR: This is *Christian Half Hour* --  
your National Christian Council of  
India -- presenting "The Builders  
of the Cross" -- a drama for Pas-  
sion Week.

MUSIC: UP, 5 SECOND BRIDGE, THEN OUT.

NARRA: To millions throughout the world,  
the Cross is a symbol of the  
Christian faith. It was not so  
that historic first Passion Week.  
That Cross, when it was made, was  
only part of a day's work to the  
carpenter who made it. But, as  
the trial and crucifixion focused  
history on the humble Prophet of  
Nazareth who hung on the Cross  
outside Jerusalem, that Cross came  
to have new meaning -- and not the  
least for Benjamin and his son  
David, carpenters of Jerusalem.  
Our drama opens as a group of  
workmen are engaged in their trade  
inside Benjamin's carpenter shop.

SOUND: BACKGROUND, SMALL CARPENTER SHOP.  
HAMMERS ON WOOD, SAWS.

ZACHAR: Jonas, will we ever get done mak-  
ing these horrible crosses for the  
Romans? I for one want to be away  
from this shop during the feast of  
the Passover.

SOUND: HAMMERING LESSENS.

JONAS: Zechariah, you might as well give  
up your plans. You know that  
there is no end to Benjamin's  
greed for Roman money and there is  
no end to Roman justice with their  
crosses.

ZECHAR: Justice, indeed! Ha! (CHUCKLES)  
The priests got their justice from  
the Galilean the other day over at  
the Temple. Did you hear?

JONAS: It's time someone took them to  
task for their greed. No, what  
happened?

ZECHAR: This man -- some call him the Car-  
penter of Nazareth -- some say he  
may be the Messiah. Well, he was  
walking through the Temple. A  
money changer was cheating a poor  
widow. The Galilean got so mad he  
took a whip and drove the mer-  
chants and money changers right  
out of the Temple. And he told  
them, "You have made this house of  
God a den of thieves."

JONAS: That would be worth seeing. Shh!  
Here comes David.

SOUND: POUNDING AND SAWING WITH SUDDEN  
FEVERISHNESS, FALLING OFF RAPIDLY.

DAVID: Don't be frightened. I won't tell  
my father. Zechariah, I heard  
what you said about Jesus of Naza-  
reth. I was there when it hap-  
pened. But you said he was mad.  
He wasn't angry like my father  
gets -- or you or Jonas. When he  
picked up the whip, I felt as if  
he were the near hand of God --  
driving out sin from the Temple.  
A great light filled his face, and  
then I remembered him -- remem-  
bered very well.

JONAS: You remembered him? When did you  
ever see him before?

DAVID: You remember the summer I spent in  
Capernaum?



JONAS & Z: Yes, yes.

DAVID: One day Uncle Joshua took me out to hear a young prophet -- this Jesus of Nazareth. He taught many wonderful things and, before we knew it, it was evening and everyone was hungry. There was a boy standing near me with a basket of food. I was hoping he would share it with me, but a messenger came and asked him to take the basket to Jesus. He went -- and Jesus took out the loaves and fishes and blessed them. Then a miracle happened. There was enough for the entire multitude. And as it happened a great light filled Jesus' face -- the same light I saw when he drove out the money changers.

SOUND: A DOOR BANGS OPEN. SUDDEN FEVERISH POUNDING AND SAWING.

BENJA: (OFF MIKE BUT COMING ON BEAM RAPIDLY) What's going on here? You, David. What kind of a son are you? I can't turn my back but these lazy carpenters stop working -- and now you! You sit around talking to them the minute I go out.

DAVID: But, Father, see all the work they've done. They just asked me a question.

BENJA: What question? Why would they ask questions of a boy?

DAVID: It's about the Passover. The Prophet from Nazareth is to be in the city for the Passover. All of us want to hear him. Will the shop be closed?

SOUND: LOUD KNOCKING AT DOOR. REPEATED IMPATIENTLY UNTIL DOOR IS OPENED.

CENTUR: (OFF BEAM) Open up!

BENJA: David, see who's at the door.

DAVID: (MOVING OFF BEAM) Yes, yes, spare the door. We've no time to make another with all the work the Romans give us. The Rom. . .

SOUND: DOOR OPENS.

CENTUR: (OFF BEAM BUT NOW CLEARER) Why did you take so long to open your door to an official of the Roman Empire?

DAVID: I . . . I . . .

CENTUR: Well, don't just stand there. Lead me to the owner of this shop. Instantly!

DAVID: Yes, yes, my father. (MOVING ON BEAM)

BENJA: Ah! Centurion Marcus Vinicus. Welcome to my humble carpenter's shop.

CENTUR: (IRONICALLY) So you even remember my name.

BENJA: And why shouldn't I -- after all the generous orders for crosses you have given to *Benjamin the Carpenter*.

CENTUR: (LAUGHS LOUDLY) Yes, and after all the generous bribes you have crossed my palm with. Eh, Benjamin?

BENJA: Sir, let's not speak of that here. (UP) You have come for more business -- more orders?

CENTUR: So I have. Before your feast begins, the trials will be over. At least two thieves will grace your crosses, Benjamin. There is rumor in the barracks that your priests are stirring up the multitudes again. We may have a major riot on our hands. Some country prophet has lifted his voice against them, and they will make trouble for him if they can.

DAVID: (UNDER -AGITATED) Father! It's the same prophet. . .

BENJA: (UNDER) Quiet, David.

CENTUR: It just may be that we'll need an extra cross for him.

DAVID: (UNDER) But Father. . .

BENJA: (UNDER) Quiet! Get back to work. (UP) How many do you need?

CENTUR: Three. Make it four -- yes, four crosses to be delivered to our guard house, just back of Pilate's Court of Justice. Be not later than the change of guards the morning of your feast day. These are your orders, Benjamin. (MOVING OFF MIKE) See that you are on time, too.



SOUND: DOOR CLOSSES.

---

DAVID: (WITH GREAT EXCITEMENT) Did you hear what he said? One of our crosses may be for the Galilean!

BENJA: (UNCONCERNED) And so?

DAVID: So I must warn him. Those cruel priests. What are they up to? Would they kill that good man?

BENJA: Get back to work.

DAVID: Who knows, he may be the Messiah.

BENJA: David!

DAVID: (EXCITED) On one of our crosses. Father! You must not deliver these crosses to the Romans.

BENJA: Not deliver the crosses? The Romans are paying good money for our crosses.

DAVID: But the Galilean. . .

BENJA: (INTERRUPTS) If the Galilean gets himself crucified on one of our crosses, it's his affair, not mine. Now get to work.

DAVID: God's curse will be upon us. We must not. . .

BENJA: Nonsense. It's just that we'll have to work night and day to get them finished in time.

DAVID: (OFF BEAM) I must find him and help him escape from the city.

BENJA: Where are you going? David, come back here. Come back!

MUSIC: STRONG OPENING, SUSTAINED.

---

SOUND: LOW CITY STREET NOISES, MAN RUNNING, PANTING.

---

DAVID: You there! Did I not see you the other day in the Temple? Are you not one of his Disciples?

PETER: Yes, my son. I am Peter. Do you seek Him?

DAVID: Yes, oh yes. Where can I find him? I must warn him.

PETER: Warn him? About what? You cannot talk with him now. He is teaching the people.

DAVID: But his life is threatened. We must get him out of Jerusalem. The priests. . .

PETER: Oh! The priests. Friend, we know they are plotting against him. We did our best to keep him from coming, but he set his face steadfastly to come to Jerusalem. We could not change his mind.

DAVID: But they will kill him. He must escape.

PETER: My son, I have learned long ago not to question his actions. Come with me. Quiet now. He is just around the corner teaching in the courtyard.

JESUS: (OFF BEAM) *Do not fear those who can kill the body but cannot kill the soul. Rather, fear him who can destroy soul and body in Hell. . . You know that after two days the Passover is coming, and the Son of Man will be delivered up to be crucified. The Son of Man came not to be ministered unto but to minister and to give his life as a ransom for many.* (FADING UNDER WORDS OF DAVID AND PETER) *Except a grain of wheat fall into the earth and die, it abideth alone; but if it die, it bringeth forth fruit a hundred fold.*

DAVID: Can he be talking of himself?

PETER: If it be so, have faith. It is the work of God.

DAVID: No! It must not happen! Not on our crosses. I must find some way to stop them.

MUSIC: RISING TO

---

SOUND: EXCITED CROWD. HEAVY BREATHING OF BURDEN BEARERS.

---

BENJA: Bring them over here. Put them there against the wall. This is as close to the judgment hall as we can drag these crosses with all that crowd out front.

CENTUR: (MOVING ON BEAM) It's about time you got those crosses here. Of course, you know you're late.

BENJA: We worked far into the night.



That son of mine went off somewhere and did not come back. We started while it was still dark.

CENTUR: That wandering son of yours is over in the crowd, close to the judgment hall.

BENJA: Over there?

CENTUR: Yes. And do you remember that Galilean I told you about? They put him up for trial just as I said. Your son. . .

BENJA: I must find him and take him home. He may get into trouble.

CENTUR: Step through that nearby door and you'll be almost in front of the judgment hall. He's just inside.

SOUND: CROWD NOISES UP, SUSTAINED

BENJA: Make way! Make way! David, my son David. (ASIDE) Let me pass. (CALLS) David -- there you are.

DAVID: (MOVING ON BEAM) Did you deliver your evil crosses? Did you get your Roman gold?

BENJA: Quiet! Let's get out of here. Don't get mixed up in this affair.

DAVID: You must be proud of this moment. This crowd has gone wild to see a killing. Look -- there on the platform. See Barabbas -- that master murderer. And over there, hidden by the soldiers -- Jesus of Nazareth.

SOUND: SURGE OF CROWD NOISES, UP AND UNDER.

DAVID: The crowd has turned against him.

BENJA: Must I drag you away?

VOICE: (OFF BEAM, ANNOUNCEMENT TO CROWD) Pilate, the Governor! Quiet!

SOUND: CROWN NOISE DROPS UNDER TO FADE.

DAVID: There is the Roman governor -- our only hope. He may dare to stand against the crowd. He signals to speak.

PILATE: (OFF BEAM) On this your feast day, whom will you that I release to you -- Jesus or Barabbas?

VOICE: Barabbas! Release Barabbas!

SOUND: CROWD NOISE UP FULL.

DAVID: Surely he will not give in.

SOUND: CROWD NOISE UNDER.

PILATE: (OFF BEAM) What would you that I do with this just Man?

VOICE: Crucify him!

SOUND: CROWD NOISE UP OVER VOICES -- CRUCIFY HIM. FEW, NO. NO.

BENJA: They're setting Barabbas free.

SOUND: CROWD NOISE UP WITH HOWL OF DELIGHT. TAPERS SLIGHTLY.

BENJA: You must escape, David. They may think you are a follower. Hurry. Through this door.

SOUND: CROWD NOISE DOWN SUDDENLY AS THEY PASS THROUGH DOOR.

DAVID: Where are you taking me?

BENJA: Hurry! Back to our shop.

DAVID: Cursed be our shop. Cursed be our crosses. Cursed be you and me.

BENJA: Quiet! Hurry.

DAVID: His blood will be upon our heads. There's still time. I must try to stop them. I must set him free.

BENJA: How, David?

DAVID: I don't know but I must try. I must stop them. (MOVING OFF BEAM) I must stop them.

BENJA: No! No! David!

SOUND: CROWD NOISE UP, TO MUSIC, UNDER.

BENJA: David, my son, come back.

MUSIC: FULL TO SOFT AND MYSTERIOUS.

BENJA: (HEAVY BREATHING. CALLS SOFTLY) David. My son, David. . . David!

2d CENTUR: Halt!

BENJA: I've climbed this horrible hill. I must find my son.

*Continued on page 22*





If You Are  
You

You'll meet a lot of  
interesting people.

You'll learn when to  
point your finger!



And you'll find out how to  
say what you want to say.

For information on future workshop  
DATES and PLACES, write to

The Department of Broadcast Training  
BFC - NCCUSA  
220 Fifth Avenue  
New York 1, New York



# Really Smart Will Attend a RADIO / TV WORKSHOP!

You'll get some pointers on  
what to do with TV make-up.



You'll learn what to do  
with studio equipment.

## For 1958

### January 20-25

Indianapolis, Indiana  
Butler University School of Religion

### February 10-14

Kingston, Ontario, Canada  
(through United Church of Canada)

### April 21-25

New York, New York  
(Youth TV Workshop)

### July 28-August 8 (two weeks) (?)

New York, New York  
International Workshop (attended by missionaries,  
ministers, nationals from many lands)

### September 22-25

Richmond, Virginia

### November 3-7

Omaha, Nebraska

### November 10-14

Winnipeg, Manitoba, Canada  
(through United Church of Canada)

### (date not yet determined) (?)

San Francisco, California



*Continued from page 19*

2d CENTUR: Not so loud, old man. You'll have to wait till they lift the cross.

BENJA: The crowd? Why are they so still? The sky. Why is it so black?

CENTUR: (OFF BEAM AT DISTANCE) Ready to lift. Up! Up! Careful now.

SOUND: CROWD MURMUR, TO SUDDEN FADE OUT.

BENJA: Three crosses. How many more are they going to use? Soldier, I made those crosses and delivered them only this morning. I know that Centurion. He'll help me find my son.

2d CENTUR: He'll be done with his work as soon as he places the guard. It's getting darker. Here he comes now.

SOUND: MARCHING, SIX OR EIGHT MEN COM-  
ING ON BEAM.

BENJA: Centurion Marcus Vinicus. Oh, Sir! Help me find my son, my son David.

CENTUR: Halt.

SOUND: STEPS OUT.

CENTUR: It's as well you came. Here's your son.

BENJA: David!

DAVID: Father.

CENTUR: Release the boy. Now, Benjamin, see if you can keep him from interfering again. He put up a much bigger fight than did that Galilean. He even tried to stop the soldiers when they nailed the man to the cross.

BENJA: David, are you mad?

DAVID: Father, they crucified him on our cross.

CENTUR: This Galilean did not resist. I tell you, Benjamin -- this is no ordinary crucifixion. It was all I could do to give the orders to drive the nails and to lift the cross.

VOICES: The light! The light!

DAVID: Look, Father. Look at him in the light. Closer. Come, we must move closer.

BENJA: (IN A WHISPER). Is that the Galilean?

DAVID: But for our cross he might have been the Messiah.

BENJA: He's not much more than a boy.

CENTUR: He's no ordinary man. Something strange is happening here today, and I don't know what it is.

BENJA: Why does he just hang there like that? Why doesn't he curse -- or take the wine?

DAVID: On our cross! Surely we have brought down the curse of God on us.

CENTUR: Quiet! He speaks.

JESUS: *Father, forgive them for they know not what they do.*

DAVID: Forgive? Only God or the Son of God could forgive sins.

CENTUR: Surely he is the Son of God.

BENJA: It is the light in his face. David, I begin to see.

DAVID: It is as if he feels sorry for us.

BENJA: This is a mistake -- a terrible mistake, David. He is on one of our crosses. Surely God will punish us for this evil deed. His curse will be upon us from generation to generation.

DAVID: But he said *forgive*. He meant us, Father. When he spoke he seemed to look right into my face. And he said, *Father, forgive them, for they know not what they do.*

BENJA: But this curse. . . Because he has forgiven. . .

DAVID: . . . he has lifted the curse from us. He has taken away our guilt.

BENJA: (PAUSE) Somehow as I look up at him I can almost believe it is so.



DAVID: It is so.

BENJA: We'll make no more crosses, David.

DAVID: He said, *The Son of Man will be delivered up to be crucified and to give his life for many.* Now I understand.

BENJA: (BROKENLY) But he is dying on our cross.

DAVID: He is dying for us. Now we must live for him.

MUSIC: TRIUMPHANT MUSIC UP FULL TO UNDER

ANNCR: You have just heard, "The Builders of the Cross," produced by the 1957 Radio and Television Workshop of the Protestant Radio and Film Commission of the National Council of Churches of Christ. Our cast included members of the workshop, starring \_\_\_\_\_ as David, \_\_\_\_\_ as Benjamin and \_\_\_\_\_ as the Centurion. The drama was adapted from an earlier version written for radio production in India by James E. McEldowney. Your director was John Groller. This is your announcer \_\_\_\_\_.

## A Workshop "News Release"

▲ There were 36 registered for the summer International Religious Radio and Television Workshop at the Biblical Seminary in New York. These

**WORKSHOP MEMBERS** men and women came from 8 countries, 16 states and 11 denominations and communions. They represented different walks of life, such as: ministers of churches, seminary instructor, graduate student, chairmen of radio and TV departments, missionary teachers, supervisor and minister of music, director of young people's work, secretaries, Sunday School superintendent, public school teacher, director of evangelism and audio-visual education, administrative assistant, associate in research, director of adult work and family life, etc.

\* \* \* \*

▲ Television viewers in Italy see commercials only between 8:50 P.M. and 9:00 P.M., just before the nightly news roundup and the big program of the evening. No advertiser

**A LIMIT SET TO COMMERCIALS!** can use more than 2½ minutes, and his commercial must be filmed and approved by the State television network authorities. Only 20 seconds of the 2½ minutes can be used for pure selling. The rest must be entertaining. For this, the advertisers pay \$2,400 per commercial.

\* \* \* \*

▲ When people began to stay home to watch TV about five years ago, the sale of popcorn went down. The Popcorn Institute was established in 1953 for the express purpose of increasing the sale of popcorn. About four billion dollars was spent on popcorn promotion. Now, 200

October-December 1957

*A "workshop service" can be the distribution of informative radio and television brevities which members may not have been able to pick up in their daily reading. It does not have to be an expensive printed release. Why not MIMEOGRAPH IT?*

million pounds a year are sold -- an all-time high. Popcorn has followed movie patrons home and become a part of TV viewing.

\* \* \* \*

▲ Dr. John Sutherland Bonnell has *Dial-A-Prayer* telephones set up under the Fifth Avenue Presbyterian Church in New York. They are in use twenty-four hours a day. The system brings in a great deal of mail. The congregation of the church distributes *Dial-A-Prayer* cards to friends and co-workers. Want to hear how it works? Call New York, Circle 6-4200.

\* \* \* \*

▲ The U.S. Department of Agriculture, using statistics compiled by the Department of Commerce, has revealed this information: In 1940 movies took 20 per cent of the family budget, but in 1955 movies took only 10 per cent of the family budget. Between 1940 and 1955 the radio - TV - records - musical-instruments category of family expenditures rose from 14 per cent to 23 per cent. In the same period, family spending for books and maps was 3 per cent less, and spending for spectator sports 1 per cent less. Spectator events such as movies, the theater and opera dropped 19 per cent. On the other hand, amusements in which the spender shares (bowling, skating and golf) increased 34 per cent between 1940 and 1955.

\* \* \* \*

▲ In 1956, NBC broadcast more than 1,000 one-minute TV announcements and 2,600 one-minute radio announcements on behalf of more than 100 different public service projects. If

**SPOTS "FOR FREE"**



these were to have been paid for, the cost would be about nine million dollars.

\* \* \* \*

▲ Sometimes when we act as judge and jury before a religious radio and/or TV program, we forget that. . . . 1. *We are not really equipped to judge drama, writing, directing, music, camera work, acting, etc.* To suppose that we are would be to possess a rather limitless conceit. We may have no experiences in these fields. We may have studied none of these arts.

2. The radio/TV audience may have in it people with as good religious sense, taste, experience and education as we have -- perhaps better!

3. We did not have to work with committees (through hours of compromise) to get the program on the air; nor did we have to contend with a limited budget, nor with the multiplied pressures that create ulcers on ulcers.

4. We have been living in an unreal world of our own creation -- in a kind of far country of *executivitus* -- until we are lost as truly as the prodigal son was lost.

5. Our judgments may be judgments of frustrations, recognizing that we surely could not have done as well.

6. We forget how big our country is and that we must serve the entire country -- not just our metropolitan center. Remember that we serve decidedly different denominations and communions, liturgical and non-liturgical churches, urban and rural churches, conservatives and liberals. The programs go across the whole country -- *we don't*.

7. Religious radio and TV programs are sometimes the result of conditions that writers, directors and producers just cannot correct.

8. When we judge a program, we judge it in detachment--- away from all other programs. However, it is received by the listeners and viewers in relationship to other programs, to each person's mood and circumstance. We discard the program through the faults we see, while the listener or viewer may use the program through the personal need it meets.

\* \* \* \*

▲ In March 1957, Radio Station WNEW in New York was sold for \$7,500,000 to DuMont Broadcasting. The highest previous price paid for a radio station was \$5,300,000 paid for WIND in Chicago several months ago. WNEW has a staff of 90, with some 14 full-time announcers, 24 engineers, a 9-piece house band. It broadcasts 23 hours a day. Radio is not afraid of television.

\* \* \* \*

▲ Mountains can serve as radio boosters. Engineers call this "obstacle gain." When a radio signal of a poor frequency hits a suitable moun-

#### THOSE HELPFUL

#### MOUNTAIN PEAKS

tain peak, it may be re-radiated in all directions. A mountain may give as much as a thousand-fold boost to the radio signal. Engineers used to avoid mountains; now they are welcomed. All of this has been disclosed through research of the Army Signal Corps Engineering Research Laboratories of Fort Monmouth (New Jersey).

\* \* \* \*

▲ The Council Broadcasters Fellowship is an organization of local, state and national councils of churches leaders interested in radio and television and designed, through fellowship, to provide mutual services. During the past year, a survey was made of councils of churches to

#### THE COUNCIL BROADCASTERS FELLOWSHIP --

discover the types of radio and TV programs, the audiences they are beamed to, the purposes of the program and also to find out what materials (such as kines, tapes and scripts) they may have to share with other councils. Findings were made available to members of the CBF. A meeting was held June 14-17 at Lake Geneva (Wisconsin) with 19 present from 17 local, state and national councils. It was voted to attempt regional meetings, to make surveys of religious broadcasting in local areas, to prepare a list of national and local denominational and interdenominational individuals with responsibilities in radio and TV. It was also decided to make available to members periodically revised listings of local radio-TV program sources. Officers of last year were re-elected: president, Rev. Joseph Woods, Jr. (Harrisburg, Pennsylvania); vice-president, Rev. Philip Dunning (Wilmington, Delaware); secretary-treasurer, Miss Leslie Bidwell (New York City).

\* \* \* \*

▲ The American Broadcasting Company's radio network is banning all recorded music because it is felt that this is something local radio stations can do as well. Robert E. Eastman of ABC feels that radio networks do not understand local programming and local station problems.

#### RECORDED MUSIC OFF ABC NETWORK

CBS Radio's Arthur Hull Hayes believes that here is a case of "history repeating itself. When phonographs came in, everyone thought pianos were dead. When radio came in, they thought the same about phonographs....Then TV came along and radio people were supposed to close shop. Radio will continue to be with us, right alongside TV, newspapers and other media."

\* \* \* \*

▲ The Instructional TV Research Project of Pennsylvania State University points out accomplishments during the academic year 1956-1957. In the fall 1956 term, some 13 courses were offered on the closed-circuit TV, and in the spring term, 18 courses were presented. In the fall term, 4,700 students were enrolled for these television courses; 4,200 in the spring. Experimentation included: (1) entire course on television;

#### PENN STATE TV

#### RESEARCH PROJECT



(2) lecture-demonstrations, supplemented by recitations; (3) several TV receivers were used in the lecture hall to magnify demonstrations, etc. Other experiments included a comparison of methods of learning. Early findings indicate that differences in achievement were negligible.

\* \* \* \*

▲ Only four of this country's ten largest cities have educational TV stations in operation. Forty million dollars has already been invested in non-commercial educational TV stations. NBC announced a gift of \$300,000 worth of programs to the educational stations -- three half-hour live weekly programs for a period of 26 weeks. Seven new educational TV stations are being built. WKNO-TV (Memphis, Tennessee) programs elementary courses in reading and writing to 35 "viewing centers" for some 700 adults.

Educational TV stations operate in different ways. Five of them are run by state governments, some by universities or other social systems and some by community organizations. Five of the 22 educational TV stations operating now use UHF channels. Programs vary, although there is considerable concentration on formal education. Costs vary widely for original investment and for operation.

\* \* \* \*

▲ The sale of children's books has more than doubled in the past eight years. Libraries indicate an increase in the use of children's books. Four times more books are being bought by school libraries for young readers. Librarians indicate that children request books mentioned on TV. Children read books to find the answers to questions raised on TV programs. All of this comes to light through the work of Eleanor B. Kane, specialist in radio and TV in the Baltimore Public Schools, as reported in the AERT Journal for March 1957. The reason some adults' reading habits are not changed too much by TV is that they never had any reading habits before TV!

\* \* \* \*

▲ Ford Motor Company made a \$5,500,000 (gross) deal with CBS Radio for 26 programs -- beginning in September and running on a 52-week schedule, sponsoring 4 hours and 40 minutes per week. The idea is to reach car-radios during heavy traffic periods daily and weekends.

\* \* \* \*

▲ *Crisis in Communication* by Malcolm Boyd (Doubleday, \$2.95) explores the deep complex issues in the use of mass media by Christians. Mr. Boyd is a Protestant Episcopal clergyman. Here are some quotes from his book: "Exploitation has become a norm in the secular use of the mass media.... That is, to exploit a single segment of the United States population -- children. Crime

and violence are dominating factors in approximately 40 per cent of all programs presented specifically for children....The Church is involved in the difficult paradox of the necessity to make use of what is also being used against itself...."

\* \* \* \*

▲ The U.S. Army has a short wave transmitter called the *World Spanner* that can beam messages to any part of the world. With a new beam antenna under development, effective power will reach 24,000,000 watts. The transmitter will be able to send 64 teletypewriter messages or four separate voices at the same time. It will be installed for use in the Pentagon.

\* \* \* \*

▲ *Continental Features* announces that the Soviet Union and three satellite nations have granted permission for a crew of eight to circulate freely in the making of filmed documentaries on life within the borders of Russia, Bulgaria, Czechoslovakia and Poland. It is hoped that these will become a network series. The documentary on Russia is to be a 90-minute affair.

\* \* \* \*

▲ Ninety-four leaders from many fields have recently shared in 52 new *Christopher* half-hour TV programs. These films will be shown on 373 TV stations weekly. Among the stars who have donated their time are Miss Ann Blyth, Ray Bolger, Barbara Britton, John Daly, Irene Dunne, Julia Meade, Pat O'Brien, General Carlos Romulo of Manila, etc. A series of 13 of these programs will feature Sir Cedric Hardwicke narrating Biblical dramatizations filmed in Rome.

\* \* \* \*

▲ TV studio equipment (film and live pick-up cameras, projectors, video tape recorders, disc turntables, etc.) can now be operated automatically with split-second timing by means of a system which uses the IBM card reader. The program log is prepared in advance and the human element eliminated during the on-the-air program. This system was exhibited at the annual meeting of the NARTB. More than a third of this country's radio stations now use some form of automation. It is now possible to have a full day's radio programs recorded on tape and played back on time. The FCC now allows radio stations of 10 kilowatts or less to operate their transmitters by remote control.

\* \* \* \*

▲ So you think you have headaches! Television programming is being constantly criticized and here are some examples: A tannery objected to the continued use of leather jackets by hoodlums, gunmen etc. Some mothers objected to the lower-case lettering

being too frequently used for credit lines on some shows, accusing NBC of "fouling up the educators." The American Dental Association asked the networks to avoid accenting fear of dental treatment....A Jewish woman strongly criticized a program in which the narrator said "the birthplace of Our Lord Jesus Christ," saying the statement should be just "the birthplace of Jesus Christ." When a comedian said on the air, "We have 500 doctors and 400 lawyers in Beverly Hills, which makes this the sickest and crookedest town in the U.S." . . . a lot of doctors and lawyers were offended. You see what we mean about "headaches"?

\* \* \* \*

▲ Perhaps you have wondered why the competing networks deliberately place good programs opposite each other, with the result that the public cannot see both and the audience for each program is, therefore, considerably reduced.

**WHY GOOD SHOWS**                     The reason the networks give for doing this is that competition is their very life blood. And another reason is that a program placed at a specific time influences audience acceptance for the preceding and succeeding programs. The size of audience for an entire evening on a network may well depend upon the proper placement of one program. So each network puts its best show in the same time slot as its competitor's best show.

\* \* \* \*

▲ The Federal Communications Commission has received an application from the Riverside Church in New York for a license to operate a 10,000 watt FM radio station. The facilities of the station would be open to other churches, to the Protestant Council of the City of New York and the Broadcasting and Film Commission of the National Council of the Churches of Christ.

\* \* \* \*

▲ Billy Graham's New York appearance for six and a half weeks had a budget of \$900,000. Before the meetings began, \$300,000 had already been contributed by business organizations, churches and individuals. Madison Square Garden rental -- that was about \$360,000; advertising -- about \$255,000; office operation (printing, postage, salaries, rental) -- \$105,000; follow-up -- \$40,500; staff housing, travel -- \$27,500; advance staff housing and travel -- \$12,000; allowance for contingencies -- \$100,000. Billy Graham himself reported that his first telecast reached between seven and ten million -- or more than Madison Square Garden could hold nightly for a full year. The cost per TV broadcast is reported to have been about \$60,000. The first New York Crusade Billy Graham telecast over ABC on Saturday night gave him a Trendex rating of 8.1, Jackie Gleason had 12.9 and Perry Como 20.3. All were on TV from 8:00 to 9:00 P.M.

Before the New York Billy Graham Crusade began, a real research job took place. The habits of subway and bus riders were studied, average temperature and rainfall for the period was looked

into. Straphangers' habits were studied to find out where to place advertising placards. Weather was studied to find out the possibilities for outdoor meetings.

\* \* \* \*

▲ Radio and TV sets are getting smaller. The newest portable TV set may be carried by a boy. New hearing aids may be attached directly and completely to the ear. A new FM radio receiver can be carried in a shirt pocket. Have you a "miniature sermon" maybe? It has been said that if you cannot instantaneously tell what you believe -- and capsule it all into one minute -- you just don't know what you believe!

\* \* \* \*

▲ The NBC-TV *Today* was first produced on January 14, 1952. On the fifth anniversary of this program, Dave Garroway said, "It took the show about three months to begin making sense -- and considerably longer to begin making money." Now, *Today* grosses about thirty million dollars a year. It began with 27 stations and now is on 113 stations, coast to coast.

\* \* \* \*

▲ A good Protestant religious broadcaster arouses immediate interest in the Gospel. He makes a favorable first impression. He presents truth and connects it to life as of now. He communicates clearly with simple words, short sentences, brief paragraphs. He knows that people are essentially selfish so he keys his message accordingly. He is persuasive, provoking acceptable word and picture images in the listeners' minds. He presents the Gospel believably, holding interest right to the conclusion. Impressions are made with *what* is said and *how* it is said. He is remembered for a convincing story, rather than for a clever approach. He asks for action *now*. A good Protestant religious broadcaster is welcomed back into the home.

\* \* \* \*

▲ *The Hidden Persuaders* by Vance Packard (David McKay, Inc., New York, \$4.00) is an interesting commentary on "What Makes Us Buy, Believe -- and Even Vote -- the Way We Do." It introduces symbol manipulation and motivational research. The book discloses how a TV mystery program may so "freeze" the audience that the commercial makes no impression; how a show like *I Love Lucy* may be too funny for its own good, resulting in sales of the product advertised dropping rather than increasing. The reason given for this is that the program may be so interesting that the audience talks about it during the commercial. In commenting upon canned laughter being used in TV, Mr. Packard points out that people are likely to laugh and enjoy themselves more if they hear other people laughing. There is a network engineer who has a six-key machine that can present six kinds and sizes of laughter, from small chuckles to rolling-in-the-aisle guffaws. Many variations may be improvised.



# How YOU can BROADCAST RELIGION

A Practical Manual  
YOU  
Should Own

## SAMPLE PAGE

### DO YOU?

- ✓ Do you know the tremendous possibilities offered by radio and television as a means of spreading Christianity?  
.... see p. 7
- ✓ Do you want to know WHO listens ... and WHEN?  
.... see p. 16
- ✓ Do you want to know how to prepare a radio or television talk?  
.... see pp. 26, 77
- ✓ Do you want to know what the basic intellectual, emotional, social and physical needs are from pre-school age to later maturity?  
.... see p. 69
- ✓ Do you want to have program ideas and formats?
  - .... devotional .. see pp. 24, 30, 31, 32
  - .... panel .. see pp. 33, 34
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  - .... interview .. see p. 40
  - .... music .. see p. 44
  - .... news .. see p. 47
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- ✓ Do you want to know what to do when "on mike and camera?"  
.... see pp. 74, 75, 76
- ✓ Do you want to know where you can get radio and television training?  
.... see p. 119
- ✓ Do you want to know how to build a radio or television audience?  
.... see pp. 95ff
- ✓ Do you want to know what the government has to say to radio and television stations?  
.... see pp. 100ff
- ✓ Do you want to know how to organize a local radio and television committee?  
.... see pp. 115ff
- ✓ Do you want to know where to get religious music libraries, transcribed radio and filmed television programs?  
.... see pp. 121ff

DO YOU?

Price: \$2.00 per copy

Order from:

The Broadcasting and Film Commission  
National Council of Churches  
220 Fifth Avenue  
New York 1, New York

## IN THE U.S.A.

Illustrative of pertinent seminar subjects for any workshop consideration are the following which were considered at the 14th International

Conference on Audio-Visual Christian Education held at Green Lake (Wisconsin) this last fall:

### "RE-THINKING BASIC

### ISSUES AT ANNUAL

### GREEN LAKE WORKSHOP

*Curriculum Development* -- for denominational editors responsible for

integration of A-V's in curriculum; for national A-V leaders. *Christian Higher Education* -- for college and seminary professors who have responsibility for audio-visual and/or broadcast education. *Production* -- primarily for denominational producers and independent professional producers, but also open to others with production responsibility in the area of Christian education, missions, stewardship, evangelism, etc. *RAVEMCCO* (Radio, Visual Education and Mass Communications Committee) -- for missionaries and nationals with overseas responsibilities for audio-visuals.

There were workshop groups for local, area and national workers with children, young people, and adults; for the United Church Women, pastors, local A-V coordinators, directors of Christian Education; for film, filmstrip and television script writers; for those using radio and television in home, church and community for achieving Christian Education objectives; for organizers of area A-V workshops and the development of A-V leadership.

Theme of the conference was: *Re-Thinking Basic Issues* -- Choosing the Best Media for Specific Jobs and Purposes; Re-Thinking Biblical Visualization; Strategy in the Use of Mass Media in the Total Work of the Church; Critical Appraisal of Distribution Patterns; Integrating Audio-Visual Media into Curriculum Production.

\* \* \* \*



EILEEN and ROBERT REMINGTON of the Panamerican Christian Network in San Jose, Costa Rica.

Problems in Latin America's Gospel Radio are far greater and more acute than ordinarily understood. Most of the pastors who try to broadcast lament the fact that they are without help....Listeners are far more attracted by a good drama than by a sleepy meditation. But this tool of *drama* is unused as yet because of general lack of knowledge on how to go about doing it.

For instance -- sound effects. No one would dare bring a horse to the studio to record "the clatter of hoofs." Yet the script calls for it. Such things are "simple stuff" to experienced radio men. Workshops offer practical solutions.

*PCN News*

## IN LATIN AMERICA

"This course has taught me more in a week than all my fifteen years of radio experience," declared one of the students who attended the Evangelical Radio Workshop held in Aibonito (Puerto Rico) this past summer. Two weeks later in Los Pinos Nuevos (Cuba) another group gathered to study a similar course, both of which were sponsored by the *Panamerican Christian Network*.

Pastors, missionaries, students and young people came with a view toward improving their own radio programs. The practical course offered such classes as: *Radio Writing, Program Variation, Music in Radio, Follow-up, Gospel Drama Directing and Producing*, etc.

"Now is the time in Latin America for the gospel radio program," asserted Robert Remington, director of the PCN, as he spoke for program excellence and variation. "There is no other territory as large, with just one language, where radio stations offer so much free or paid time."

These workshops held in Puerto Rico and Cuba were the third and fourth in a proposed program to promote radio aggressively in Latin America. The next was scheduled for the studios of Station HCJB (the pioneer and largest evangelical station in Latin America) located in Quito (Ecuador). It was held the third week in September, following a General Evangelical Latin America Radio Conference sponsored by the PCN in conjunction with their biennial network conference.

## IN JAPAN

....Our summer workshop at Karuizawa was very successful. More than five hundred Sunday School teachers and pastors gathered.

*Meguma Hari*  
AVACO



# Information

## CONFERENCES

### IN ALASKA

#### ▲ CHURCH CONFERENCES, TAKE NOTICE!

An All-Alaska Presbyterian Conference held at Sheldon Jackson Junior College in Sitka included in its program several outstanding presentations on religious broadcasting. Among them:

*Religion on the Air* -- with John Groller, secretary of religious broadcasting, National Missions, Presbyterian U.S.A.; the Rev. Brian Cleworth, president of the Voice of Sheldon Jackson; the Rev. Hendrick Van Dyke, general manager of Station KSEW. *Social and Moral Implications of Educational Broadcasting* -- by Dr. Harry Skorina, executive director, National Association of Educational Broadcasting. *Radio Program Resources and Listening Group* -- under Dr. Skorina. *Selling Your Religion* -- Fred Palmer, broadcast-sales consultant, Worthington (Ohio).

\* \* \* \*



AVACO training courses for radio/TV performers are becoming increasingly popular. Here, in the Tokyo studios, Professor MICHIKO DAN helps a new radio drama enthusiast with script interpretation.

### IN JAPAN

Tokyo -- no stranger to international conferences -- will play host August 2-6 (1958) to the second Asia Conference on Mass Communication.

#### PLANS MATERIALIZING

#### FOR ASIA CONFERENCE

Fifty to sixty representatives of Radio A-V Committees of the National Christian Councils of some fourteen Asian nations (from West Pakistan to Korea) will meet for five days to exchange information and plan strategy. Also present, to deal with questions of strategy and relationship, will be the General Secretary or other high-ranking officials from each country.

The last ten years has seen a mushrooming of activity in radio evangelism and the use of other

mass media in the work of the Church, under the national Christian councils. Radio stations send out the Christian message in Korea and the Philippines. Japan, the Philippines, India and Korea lead the area in a balanced program of film evangelism, broadcasting, production of projected materials, flannelgraph and puppets, leadership training, drama and related programs. Burma, Thailand, Ceylon, Indonesia, Malaya, Pakistan and Hong Kong have programs to some degree. Okinawa and Taiwan are just beginning to establish film libraries and train leadership.

From the first Asia Conference on Mass Communication at Bangkok (March, 1955) came proposals for information exchange, production of materials, coordination of leadership training and the establishment of an Asia office. Since Bangkok, the radio exchange has been handled from Manila in the Philippines. The India Audio-Visual News has added an Asia section and instituted an A-V training program in Jabalpur (a program which will be highly suitable for other Asians). Station DYSR has developed a detailed plan for radio training in cooperation with Silliman University. Japan has produced a kerosene filmstrip projector; has sent its *kamishibai* all over the world; has acted as purchasing agent for other countries.

The 1958 Tokyo conference will evaluate these kinds of cooperation, plan for the establishment of an Asia office and consider the future relationship of the Conference to the new East Asia Christian Council. The Bangkok Conference was sponsored jointly by RAVEMCCO (Radio, Visual Education and Mass Communication Committee, NCCUSA) and the International Missionary Council. Since then, however, the Asia Conference has been an autonomous organization with its own Continuation Committee made up of one representative from each country.

VERN ROSSMAN  
AVACO

### IN LATIN AMERICA

A Latin American Conference on Evangelical Radio -- sponsored by the Panamerican Christian Network -- was held in Quito (Ecuador) September 10-13. Local host was Station HCJB, the *Voice of the Andes*. Conference theme: "Today's Opportunities in Latin America." Subjects under discussion included the following:

Evangelical Radio Tactics in Roman Catholic Countries, Denominational Programming, the *Light of Life* Courses, Advances in the Use of Audio-visuals, Research and Gospel Broadcasting, Technical Considerations in Evangelical Radio, Gospel Radio Station Organization, Music Libraries and Traffic, General Radio and Recording Studio Projects, Rural and Village Programming, Christian Broadcasting on a World-wide Basis, Audience Research, Music for Evangelical Radio.

PCN News

# PROGRAMMING

## EUROPE ..... Denmark

### ▲ POPULAR PROGRAMS ON DANISH TV

Among the religious programs aired over the State-controlled Danish Television Corporation have been: a series on traditional church celebrations and rituals; a service for the deaf, with hymns, prayers, sermon in finger language; an *Ecclesiastic Letter-Box* -- a question-answer program on common religious problems.

## ..... Germany

### ▲ "HARVEST" PRESENTATION ON TV

German Television is experimenting with a new type of Sunday program planned to appeal to viewers not actively interested in the Church -- those for whom the traditional worship service holds no attraction. An example of the new format was a "harvest" presentation. Film sequences included pictures of the growing crops, of harvesting activities, of how the average individual utilizes such products of the good earth. Comments by the television pastor pointed up the spiritual significance of the harvest as it affects man's everyday living. Response to the program has been highly encouraging, indicative that serious thought should be given to a further development of this type of approach.

### ▲ TRAINING SESSIONS IN COLOGNE

West German Radio in Cologne has been sponsoring a series of radio and television training sessions for church leaders participating in on-the-air programs. During a recent "course" on Radio/TV Speaking, Dr. Mueller-Schwefe -- noted professor of theology -- emphasized the need for the person in front of the mike or the camera to develop an intimate and conversational approach to his audience. This approach is as essential to the religious program as to the secular. At the Cologne meetings time is also given for extensive program monitoring and a critical study of past presentations of all types.

### ▲ CHURCH RADIO CENTER ACTIVITIES

Publishing of a yearbook on Christian Radio, by the Church Radio Center at Bethel/Bielefeld, is being planned by Hans Werner von Meyenn and Gerhard Prager. It is expected that the book will be released in the spring of 1958. Probable contents will include: an over-view of Christian radio/television in Germany and across the world; an award-winning script, outstanding for its Christian message; a listing of Christian radio/television stations around the world; an extensive radio/television bibliography.

Pastor von Meyenn has also been traveling widely in the interests of promoting the Center. Recently, he was able to visit several of the German-speaking communities in central England and Scotland. Supplied with an informative and entertaining collection of taped material, he was able to present an illustrated, firsthand report on Germany and its church and cultural problems to many persons who had been away from their home

country for years. The visit served to emphasize the value of getting away from the cities to the smaller communities to take a "touch of home" to those away from home.

### ▲ BACH CANTATAS TO BE PERFORMED

Aired from the German Soviet Zone, the new *Thomaskantors* -- under the direction of Professor Kurt Thomas -- are beginning the programming of all of the Bach cantatas, a project that is expected to cover several years. Name soloists from both sections of Germany will be participating. Former acoustical problems of the Thomas Church have been successfully solved. Street traffic is diverted during the time of the broadcasts. These performances by the *Thomaskantors* will alternate, Sunday by Sunday, with programs by the Dresden *Kreuzchor* vesper singers.

## ..... Norway

### ▲ JOINT RADIO CHURCH SERVICES PROPOSED

A proposal originating in Norway suggests the possibility of combined radio church services for the Northern countries. It has been received with interest both in Sweden and in Denmark and is currently under discussion by the radio corporations of the two countries. As a start, the idea would be to transmit such a service in connection with the autumn "Nordic Day."

In Denmark the suggestion was greeted with wholehearted approval in a leading article which appeared in "Kristeligt Dagblad." The article indicated that people in general know far too little about the cultural and religious patterns of their Northern neighbors. It says: "When we speak about the Northern countries being bound together with strong ties, we probably think -- first and foremost -- of the purely cultural fellowship uniting them. We wonder whether the strongest ties between the Northern peoples are not the ties of Christianity and the Church. Here we find a fellowship uniting individuals more strongly than anything else. Here is a field within Northern cooperation which, more than anything else, may result in or lead to a fellowship that cuts across all political divergencies and economic problems."

### ▲ PROGRAMS TO NORWAY FROM AFRICA

A transmitter in Tangier, calling itself *Norea-Radio* has been airing a series of Christian programs in the Norwegian language. The station name is an abbreviation for *Nordic Radio Evangelistic Association* and the programs are sponsored by the Norwegian Lutheran Mission. The present series is a regular evening half-hour program aired on the 31 meter band. The programs are tape recorded in Norway and forwarded to Tangier for broadcasting.

Series aim, as expressed by Tormod Vagen, general secretary of the Mission, is: "...To preach the Gospel of Jesus Christ as simply as possible, through talks, Bible reading and sacred music. Foreign missions will also have a place in future programs."



## ..... Sweden

### ▲ MORE RELIGIOUS PROGRAMMING WANTED

The Radio Section of the Joint Committee of the Free Churches has appealed to the Chief Administrator of the State-controlled Swedish National Broadcasting Service for greater emphasis on religious radio programming. Attention has been called to the discontent over the fact that, in spite of earlier promises by the Administration, there are no regular religious series on *Program II*, which was introduced last year. It has also been pointed out that too little thought is given to the possibility of Christmas and Easter seasonal features.

The Radio Section presents a number of suggestions for programming development. Most needed, it is felt, is the appointment of two assistants for the single clergyman now in charge of religious programs. Further, it is suggested that there be specially planned evening devotions on *Program II*, as well as regular broadcasts on the short wave band to foreign missionaries, seamen and other Swedish citizens living abroad. A final suggestion is that a conference of persons representing the various religious communities be held, at which time religious radio needs may be discussed in greater detail.

### ▲ ADVANCE PROGRAMMING ESSENTIAL

The Swedish weekly -- *Var Kyrka* -- in an editorial titled "Planned Church Radio" found fault with the apparent absence of any considered plan for religious radio programming. The success of religious broadcasting and telecasting, without thought being given to the various needs of the diverse age groups and interest groups, can no more be assured than the success of similarly unplanned school telecasting. Any measure of success demands detailed programming that has been carefully worked out in advance.

A useful aid to this approach is the school radio program book that is published every six months. *Var Kyrka* suggests that something similar for church programming would give new ideas and be of help to confirmation groups, working groups, Bible classes, community meetings.

### ▲ A CHURCH-SERVICE COMMENTATOR

For those listeners who are not acquainted with church life, a new form of broadcasting of worship services has been inaugurated by the Swedish Radio. The worship services will not be conducted in the usual uninterrupted, direct transmission, but will be handled somewhat in the fashion of a football game or the opening of Parliament. A commentator describes the ceremony during the service, enabling the listener to follow what is happening in the church.

The first experiment of this kind was made last January in the John Church in Stockholm. Starting with a description of the church and the congregation, the reporter commented, during the services, on what was taking place in the church and what it meant. Later, in an interview with

the Vicar in the Sacristy, in which a short sketch of his work in the community was broadcast, the crying of babies waiting to be baptized disturbed some members of the congregation. They were likewise displeased with the presence of the commentator until they came to realize its significance.

Subsequent press comments were good, and the experiment was discussed in other churches. Many non-church goers expressed interest, as well as many church members who confessed that -- in the explanations of the commentator -- they had been reminded of much that they had forgotten.

## BRITISH ISLES .....



DR. EUGENE CARSON BLAKE (left), president of the National Council of Churches of the U.S.A., with the ARCHBISHOP OF CANTERBURY, whose sermon was carried on the CBS Church of the Air service last summer during the New Haven (Connecticut) meeting of the Central Committee of the World Council.

### ▲ CONFERENCE CONSIDERS FILMS

Speaking at the International Conference in Swanwick, near Derby, Pastor H. W. von Meyenn, a secretary of the World Committee for Christian Broadcasting, stated that too little consideration has been given by the producers of religious films to the potentialities of television. He emphasized the need for a closer working cooperation between television and religious film producers.

Professor Werner Hess, the film commissioner for the Evangelical Church in Germany, spoke to the conference on "The Place of the Church in the World of the Film."

The conference -- organized by the World Council of Churches, the United Bible Societies, the WCCB, the World Council of Christian Education and the Interchurch Film Center -- offered an excellent opportunity for the meeting of representatives of numerous European countries and the reviewing of new church films. Equally beneficial was the opportunity for discussion of the use of such films in church communities and the possibility of making them accessible to the public through television.

# PROGRAMMING

## LATIN AMERICA.....Brazil

"I want to tell you that your program is so attractive that a neighbor family has -- as a result of its message -- become interested in the Church." Edna's eyes glowed as she read the words aloud. Then she picked up another letter: "This is a wonderful program, and each Sunday I re-broadcast it to the street in front of my house. Sunday after Sunday, the street fills up at the time of the broadcast with people stopping to listen to the program."

### DRAMA SERIES ON THE

### GREAT PERSONALITIES

### OF THE BIBLE AIRED

This program is *Grandes Vultos da Biblia* ("Great Personalities of the Bible"). Edna is one of the half dozen young Protestant actors who come to the studio of Centro Audio-Visual Evangelico each week to put the program on the air.

The series, begun early this year, is written and directed by Daniel Medeiros, most recent addition to the CAVE staff. Former writer as well as radio and TV actor for two Sao Paulo stations, he began full-time work with CAVE only the first of this year.

Every morning you can find Sr. Medeiros in the CAVE studio concentrating on a Bible passage, trying to see the living drama before his eyes. Then, from this vision, he creates the program. The series began with Abraham, but was interrupted during Holy Week to tell the story of the life of Christ. Currently, the group is presenting the story of Jacob. It is the plan of Sr. Medeiros to go straight through the Bible.

The drama group was organized in 1949 with seven members. Its purpose at first was to train young Protestants interested in radio work, with the hope that someday their talents might be put to use. The group has been reorganized three times since its inception and has had several different directors, but members have continued studying and working to improve their skills.

Only a few times in the last eight years have the young people been able to find a sponsoring group willing to pay for radio time and thus give them an opportunity to preach the Gospel through radio drama. Many might well have been discouraged, but few were. Of the group reorganized in 1953, four still remain and now their dream is being realized. They know that at least for this year they will be able to put on the air one 15-minute drama program per week.

Since one of the goals of the program is to promote the reading of the Bible, Bibles are offered to those writing in and requesting one. These, as well as the radio time, are paid for by the Fellowship Community Church of Sao Paulo and by its members. The church is English-speaking and it considers this Portuguese-language program "an opportunity to preach the Gospel in the language of the land in which we live."

## .....Haiti

### ▲ HAITI IS A CHALLENGE

Intriguing islands of the Caribbean -- where short airplane hops slip the visitor into the midst of strange and unusual mixtures of race, language and cultural backgrounds -- are reached by the evangelical radio voice of 4-VEH, situated in the hills of the Haitian Republic. Sometime during each day listeners can find a gospel program in their own language -- whether it be in French, Spanish, Creole or English.

Station 4-VEH gives wings to the Gospel over four transmitters, on five short wave bands (40 to 4000 watts power) and one long wave band (250 watts). Loudspeakers in the area of the station carry the programs to the hundreds of surrounding neighbors who are without electricity or even battery-powered radios....Construction of a projected 10,000 watt transmitter is moving ahead.

Missionaries who have been working in this field for years are continually staggered by Haiti's tremendous need. Witch doctors and fears dominate the homes, the lives, the hearts of an overwhelming majority of the people. Difficulties exist because of the wide contrasts between the rich and the poor. Modern homes with state-side conveniences look out over primitive thatched huts, where women sitting on their heels cook at open fires and stare into a hopeless future. Men chattering nervously in Creole gather in clusters to discuss the political unrest and economic needs of their country. Haiti challenges all messengers of God.

Panamerican Christian Network Release

## .....Puerto Rico

### ▲ "HOME STATION" IN CARIBBEAN

Just east of the bigger island of Puerto Rico lies the tiny island of Vieques. Reaching for miles, over the open water, Station WIVV has become the "home station" for the people of the many Caribbean islands to the east and south of Vieques. The Calvary Baptist Mission has strategically located its radio voice so that it can be a true radio pastor to the many isolated spots around the islands.

The staff seemed to be driven by a sense of urgency and unity. Manager Don Luttrell says, "Our feeling is that we should use radio as the air arm of the Church, for the proclamation of the Gospel of the people".

WIVV has a large English-speaking audience. The most popular program, called the *Don and Dave Show*, is two hours daily. It is a personality type of program with a most excellent cross-play between Mr. Luttrell and Dave Crane. Mr. Luttrell explains, "We break down prejudices with informal talking. Then they listen to the Gospel as we present it to them personally. I think this is the reason that this one program pulls 60 to 70 letters daily and has reached a record of over 130. We follow up these letters individually."

The Christian Broadcaster



## NORTH AMERICA..... U.S.A.



*"Off to Adventure" children try to ring the great bell of Nara, in the TV story of Japanese temples and Buddhist ceremonies.*

Young Paul Wood, aged eleven and in the sixth grade at P.S. 32, Flushing (New York) may be the "travelingest" churchman in U.S. Protestantism this year. As the new youngster in the *Off to Adventure* upcoming TV series, he has a rugged travel schedule ahead of him. The new series is being built around the mission study theme, "North American Neighbors," and Paul took off this fall on a series of trips that will take him to Honolulu; Juneau and Point Barrow, Alaska; Kittimatt and Winnipeg, Canada; Haiti and Puerto Rico, Trinidad and Mexico to the south.

Along with Paul will be the Rev. Everett Parker as the teacher in the series and a full camera and production crew. In each location, they will meet a fourth or fifth grade girl who will act as hostess and guide. The new series will be ready in May of 1958.

*Off to Adventure* is being very well received on 87 stations currently, 12 of which are carrying the program in color. More than fifty thousand letters have been written to the program so far, mostly by fourth-, fifth- and sixth-grade children.

Excerpts from some of those letters reveal the popularity of the program:

"I haven't seen your program before because I was too lazy to get up but now I know there is something to get up for. I am interested in Indians and think your program is the best program I have ever seen."

(Address not given)

"I like your program, because it travels me all over and I can't even leave for Granma's house -- she don't live far. Thanks for your show."  
Dayline, Louisiana

"I will tell you the cause I want the Indian signs. I want them because I might go on a vacation and I just might run into some Indians."

Texas

In addition to the American Indian *Off to Adventure* series, a second series -- on Japan -- is also on the air currently. The following thumbnail briefs indicate the general subject matter of the Japan series:

**Journey to Japan.** The trip of an American teacher and a sixth-grade student to Japan. Their meeting with Japanese children. Their first impressions of the country.

**The Great City.** Exploration of Tokyo -- second largest city in the world -- with its fascinating sights and sounds, its quaint shops and cottage industries, its churches and temples.

**Home Life.** A visit to a Japanese home, with its straw mat floors and movable walls. Description of Japanese dress. Christian family life in Japan is depicted.

**Dinner in a Japanese Home.** The American visitors learn to use chopsticks and to practice the exacting etiquette of Japan at a formal dinner of raw octopus, sea weed and other exotic foods.

**Going to Church in Japan.** Discovery of what happens in the Christian churches and church schools in Japan. A story is delightfully told by means of *kamishibai*.

**Shinto.** Description and explanation of Shintoism, the only religion that has originated in Japan. Shrines, ceremonial dances, purification ceremonies and public and private Shinto worship seen on television for the first time.

**Buddhism.** The leading religion of Asia described for children. Buddhist practices -- from simple, dignified meditation to the colorful fire ceremony never before filmed.

**Farm Life in Japan.** An American child learns how to dry grain, pick tea, weed a rice field, cook in a farm kitchen on a visit to the Tomisako Christian Rural Center.

**Nobutoshi's Story.** Life of a Japanese boy from a working class home. The fun he has and the things he learns in a Christian settlement house.

**Occupations of Japan.** Fan makers, fishermen, carpenters, charcoal burners, the maker of *tatami* mats and a Christian minister are shown at work.

**School Time.** A day in a Japanese elementary school. English classes, science experiments, art, sports, daily worship service, interviews with teachers -- all show how a Japanese school functions.

**Festival!** The world famous Gion Festival in Kyoto; Shinto and Buddhist fetes; the breathtaking Sumida River daylight fireworks; neighborhood celebrations; a Christian children's festival of flowers.

# PROGRAMMING

## ▲ "OUR PROTESTANT HERITAGE"

A new program, *Our Protestant Heritage*, has been added to the live television offerings of The Protestant Council of the City of New York. It may be seen on Channel 4 (WRCA-TV) each Sunday morning at 9:45 A.M., according to Leslie S. Bidwell, director of radio and television for the Council. This new program is the adult companion to another ten-minute segment for children -- *The Fourth R* -- seen on the same channel at 8:15 A.M. each Sunday.

Protestant, Jewish and Roman Catholic religious segments are sandwiched into three and one half hours of variety programming under the title, *Sunday Schedule*. Cartoons, films, news, interviews and popular singers surround the religious programs, aimed at children initially and becoming more adult as the morning progresses.

## ▲ ONE-MINUTE PRAYER FILMS

A few of the projected 365 one-minute, color, non-sectarian prayer films for TV, believed to be the first of their kind, have been previewed for the press at the Guild Films Company in New York City. Called *Minutes of Prayer*, the series is being prepared by Hollywood Producer Lew Kerner. He has spent three years on the project and completed 224 units so far. The 16mm films will be distributed to commercial TV stations for spot broadcasting on their public service time and to religious groups and local churches.

Each prayer is recited by an unidentified person against a background of music by either choirs, organs, orchestras or soloists. To obtain the proper pictorial background, Mr. Kerner took his cameras to churches, synagogues, museums, factories, farms, schools and well-known "beauty spots." A spokesman for the Guild Films Company, which will distribute the series, said that the color photography will create as much of a "worshipful mood" as the spoken words. He added that more than 200 stations have already expressed interest in telecasting the series.

*Religious News Service*

## ▲ UPCOMING MEDICAL FEATURES

The Smith, Kline and French Laboratories, producers of the award-winning *March of Medicine* TV film feature "Monganga," announce two new features in production. The first is "Doctor B" and is designed to show the rapport between the general practitioner and his patients in an average American town. It should appear on NBC between January 15 and February 15, 1958. The second -- still untitled -- concerns the work American doctors are doing in certain areas in the world, particularly the Near and Far East.

"We hope to show," says Mel Altshuler of the Smith, Kline and French News Bureau, "how medical men -- whether government supported, privately supported or serving as medical missionaries -- represent the United States to various native populations."

*BFC News Letter*

## ▲ A RELIGIOUS DISC JOCKEY

A Baptist minister who broadcasts bits of inspirational verse along with records, news, weather and the time over a radio station in Boston is believed to be America's first religious disc jockey. The Rev. John DeBrine of Quincy has combined the popular technique of a jockey with an interdenominational religious appeal. He is an associate pastor of Ruggles Street church, and a graduate student at Boston University's school of public relations and communications.

Mr. DeBrine broadcasts live (six times a week locally and once a week by tape recording) over forty other stations across the country. He opens his program, known as *Songtime*, by suggesting that listeners read a verse from the Bible. He closes it by encouraging them to attend church. *Songtime* also features many types of recorded music -- from Beethoven to popular singers. Much material that the minister uses comes from listeners' comments in fan letters, which sometimes number more than five hundred a week.

The clergyman started training for his disc jockey work some five years ago when he realized that ministers were not equipped to make wise use of the radio time often placed at their disposal. In August he will receive a Master of Science degree in radio from Boston University, another aid in his efforts to translate religion into a "popular setting." Mr. DeBrine plans to broadcast a documentary series on New England churches and one on juvenile delinquency. In describing his "technique" the minister says, "I just chat with people instead of shouting at them."

*Religious News Service*

## ▲ SERMON TAPING PROJECT

Through the efforts of an Oklahoma City couple, the voice of many a leading American minister is being heard in small towns and villages in the U.S. and abroad. Five years ago Mr. and Mrs. Charles Hoefle took up tape recording as a hobby. Now they head a non-profit enterprise -- *Spiritual Recordings Unlimited*. They have sent 250 miles of recorded sermons to every state and several foreign countries. "It is our way of spreading the Gospel," said Mr. Hoefle, a former insurance executive.

The Hoefles travel around the country recording sermons and inspirational addresses given at churches, conventions and other meetings. Upon their return home, they catalogue the tape and file it. Then they are ready to fill requests for a phonograph record, a wire or tape recording of a sermon or speech. Some of the requests come from hospitals and penal institutions. Mr. Hoefle said the idea for *Spiritual Recordings Unlimited* was conceived after they received a request for a copy of their first recording. It was of a sermon delivered by Dr. Norman Vincent Peale of New York. A business executive wanted it to play back to his employees.

*Religious News Service*

The Christian Broadcaster





DR. J. CARTER SWAIM (right) as he appeared with GALEN DRAKE on Channel 2 in a discussion of the publication of the Apocrypha. Program was initiated by the Department of Special Events of the Broadcasting and Film Commission (New York City) of the National Council of Churches.

The Fifth Anniversary of the introduction of the Revised Standard Version of the Bible was widely recognized by radio/TV and the press in the

## RADIO/TV RECOGNIZES

### BIBLE ANNIVERSARY

United States and Canada on September 30 of this year. It was emphasized that the RSV is now being used by churches of some fifty denominations in both countries. It also has a strong foothold in Europe, parts of Asia and the Islands of the Pacific. It has been of great help to the many Bible translators concerned with sundry dialects and languages.

An Apocrypha in the text of the RSV was released this fall by the publishers, Thomas Nelson and Sons. Radio/TV programs calling attention to the event included the following:

1. **Pilgrimage;** Radio, ABC Network, Sunday, September 22, 1:30-2:00 P.M. .... Dr. Frank M. Cross (Harvard University Divinity School), a specialist on the Dead Sea Scrolls, and also Dr. Bruce M. Metzger (Princeton Theological Seminary), author of a new book on the Apocrypha, participated in a panel program -- *The Ageless Scriptures*.
2. **Bride and Groom;** TV, Channel 4, September 23-26, at 2:30 each afternoon, Monday through Thursday.....A gift copy of the RSV was provided each bride, with the presentation comment, "The National Council of Churches would like you to have this copy of the Revised Standard Version of the Bible."
3. **Galen Drake Show;** TV, Channel 2, Saturday, October 5, 10:05-11:00 A.M. .... Dr. J. Carter Swaim, executive director of the Department of Bible of the National Council of Churches was the special guest and discussed the RSV Fifth Anniversary and publication of the Apocrypha.

## REMEMBER!

Send in your subscription for  
"The Christian Broadcaster"

October-December 1957

## SERVICE TO MUSICIANS

A musical tone of standard pitch -- middle A at 440 cycles per second -- is broadcast day and night by the United States National Bureau of Standards over its two short wave stations. The tone is obtained from an electronic, crystal-controlled oscillator. It is accurate to better than one part in one hundred million. This little known service is available to amateur and professional musicians, makers of musical instruments and piano tuners, provided they have a short wave receiver. From the technical point of view, the standard pitch maintained by the NBS has the advantage that -- unlike the material objects such as tuning forks and organ pipes previously used -- it is not affected by the temperature of the surroundings.

UNESCO

## CHAPLAINS BROADCAST TO GI'S

Chapel of the Air, a weekly Protestant telecast over Station WTOP-TV (Washington, D.C.), has been kinescoped so that it may be seen by servicemen in various parts of the world. The program, aired each Sunday by the station as a public service, is broadcast by chaplains in the U.S. Navy, under the direction of Chaplain (Major) Harold D. Shoemaker (Evangelical United Brethren).

GI's overseas will see the films over the Armed Forces closed-circuit TV network in Europe and the U.S. As sound movies, they will be sent to the Air Force's most remote bases in the Arctic, North Africa and the Philippines. Among the servicemen who will be able to see and hear the programs will be those participating in *Operation Ice Skate*, based on T-3, a floating ice island about 500 miles northwest of Thule (Greenland), only a short distance from the North Pole.

The 30-minute services were inaugurated in 1956 by Air Force chaplains to contribute to the spiritual ministry of GI's and their families in the capital. A sermon is delivered each week by a different Protestant chaplain stationed in Washington or nearby areas. Music is provided by the choir of George Washington University.

Religious News Service

## "Lutheran Hour" Notes

### ▲ NEW PLAN FOR PROGRAM SUPPORT

A significant plan to increase regular annual support for *The Lutheran Hour* was adopted recently by *Lutheran Hour* chairmen of the forty-one Lutheran Laymen's League districts in the United States and Canada. The district chairmen adopted a goal of enlisting 25,000 program sponsors, individuals who pledge ten dollars or more a year in support of this radio ministry. This figure represents an increase of 9,000 sponsors and a total goal of two per cent of the communicant membership of the Lutheran Church - Missouri Synod, the church body with which the LLL is affiliated. Program officials pointed out that attainment of this goal would cover a major share of the increase of \$150,000 in the recently adopted *Lutheran Hour* budget. The total *Lutheran Hour* budget for 1957 - 58 -- its 25th broadcasting season -- is \$1,450,000. This vast radio mission, already employing more than fifty languages and more than 1,250 stations in more than sixty lands, is supported entirely by voluntary contributions.

### ▲ "SURVEYING" TRAVELERS!

An eight-week survey of *Lutheran Hour* operations began October 11 for the Rev. C. Thomas Spitz, Jr., director of Panamerican operations for the gospel radio program, also known as "Bringing Christ to the Nations." It follows only six weeks after a similar tour through Africa by Dr. Eugene R. Bertermann, director of *Lutheran Hour* overseas operations. Both tours were designed to explore possibilities for expansion of *Lutheran Hour* programming. Director Spitz will visit every country in South America except French Guiana. In addition, he will stop in Mexico, Guatemala, Panama, Puerto Rico and Trinidad.



Vice-President RICHARD NIXON extended best wishes to DR. EUGENE BERTERMANN when they met in Washington, D.C., previous to the latter's African tour.

### ▲ "GO .... PREACH"

This command has been followed by thousands in many different ways, but the American Bible Society has found yet a new medium through which to follow this command -- an inexpensive, finger-operated phonograph. Early experiments in Liberia, Pakistan, India, Mexico and among the Navajo Indians in the United States have demonstrated how one phonograph can tell the story of Jesus to from fifty to one hundred people at one time.

The Bible Society has improved a hand-turned phonograph of the Radio Corporation of America with a new tone arm and a refined sound box. The records, made of filled flexible vinyl plastic, have an audio-frequency range of from 500 to 5,000 cycles per second.

Now any man with a finger to operate this phonograph can bring the Good News of the Gospel of Jesus Christ to millions who cannot read.

A gift of ten dollars will supply three kits of machines and a supply of records and needles.

### .....Honolulu

"KAIM-AM has been on the air since August 31, 1956. The FM station was inaugurated in November of 1953. We are on the air seventeen hours each day -- from Honolulu.

### ON THE AIR 17 HOURS

### DAILY IN HONOLULU

Just recently we were able to make arrangements for a radio outlet in Hilo, which is the only place that a Honolulu station cannot reach effectively in the territory. We are releasing eight hours of our Sunday broadcast schedule over KIPA in Hilo.

"KAIM is one of nine radio stations in the city of Honolulu, and the competition for the audience is really keen. In order to meet this competition, our programming is predominantly good music; and we are gratified that the audience is constantly turning from the other stations to pick up our good music. Of course, our main objective is that in getting the KAIM listening habit, they will come under the sound of the Gospel.

"The Christian Broadcasting Association, through its own radio stations KAIM and KAIM-FM, is able to get into these homes by offering fine music, news and special local programs, with gospel programs interspersed: *Japanese Gospel Hour*, *Voice of China*, *Living Faith*, *Hymn Time*, *Revival Time*, *Old Fashioned Revival Hour*, *Hour of Decision*, *Lutheran Vespers*, *Unshackled*, *Beyond the Sunset*, *Light and Life Hour*, *Songs in the Night*.

"Since August 31, 1956, CBA (with the new Standard Broadcast Station) has increased its potential FM audience from 20,000 homes to 120,000 homes. Adding station KIPA in Hilo on April 7 has added another 7,000 to 10,000 homes. We are now covering the entire Hawaiian Island group."

*Foreign Missionary Radio*

**The Christian Broadcaster**



## Teleclubs in Japan

Teleclubs were started in Japan at the end of 1956 when it was decided that Japan would be the second country -- after France -- to launch a UNESCO-sponsored experiment in the use of television for rural adult education.

This took the form of a joint project sponsored by the Japanese National Commission for UNESCO, the Ministry of Education and the NHK (Japanese Broadcasting Corporation). Sixty-four farm villages in different parts of the country were selected as "experimental laboratories" for the project. They are typical Japanese rural communities (with a population of a thousand or less) where even painstaking daily toil on their small plots of land does not free people from the age-old problem of making ends meet. In spite of the rapid development of television in Japan over the past three years -- 11 stations in operation, 500,000 receiving sets as of March 1957 -- none of the inhabitants of these villages had sets of their own.

Community sets were installed in "citizens' public halls," which are found in most municipalities, or in village schools, or even on the tatami mats of the guest room of village temples. Local leaders (usually the staff of the public halls or local teachers) were called upon for assistance; and, January 15, 1957, the first of a series of thirteen experimental programs went on the air.

### *Still a Long Way to Go*

Teleclubs in Japan do not yet constitute "clubs" in the accepted sense of the word -- that is, voluntary gatherings of people bound together by interests in the same field, aware of their privileges and responsibilities. Even the money for the purchase of sets -- a striking contrast as compared with France -- was provided initially from the funds of each municipality or public hall (two thirds) and from the subsidy (one third), with effect on the budget of the farmers.

As the project develops, however, it is hoped that the farmers will take a larger part in the activities and financing of the clubs. Nevertheless, as they stand, these clubs mean a lot in the lives of Japanese farmers who have scarcely awakened as yet to the notion of "community."

"The young folk would get lazy if we had TV" ... "We'd get into the bad habit of sitting up late."

Protests such as these were voiced at the beginning, generally by the grey-haired. And their words carried considerable weight since Japanese farmers are the most hard-working class, even in our nation whose "diligence" is proverbial. To be called "lazy" implies a kind of moral ostracism. Moreover, TV sets are at present too expensive for the budget of small farmers.

There were good arguments, however, to oppose these protests, one of them being: "Well, this is a Government project. They wouldn't do anything too wrong!"

### *Early Procedure*

So the sets were installed. First the children, then many village folk gathered around, full of curiosity. They sat quietly and patiently on the hard benches of the classroom or in the piercingly cold guest room of the temple where two or three *hibachis* (ceramic tubs with charcoal burning in them) only succeed in warming the hands and knees of those in the front row.

The experimental program entitled "For the Progress of Farm Villages" aims at inducing farmers to consider ways of modernizing their villages and their agricultural techniques. Special stress is laid on agricultural productivity and on the problem of the younger sons who cannot inherit their father's estates and threaten, therefore, to swell the latent unemployed population of rural districts. In making the most of location shooting, TV producers have tried to keep a familiar tone and atmosphere, and the performers or guest speakers on this program are often the farmers themselves.

The telecasts were scheduled for Thursday from 6:30 to 7:00 P.M. for the first two months; then they were switched to 9:30-10:00 P.M. Besides the Thursday session, club members meet several times a week for general entertainment programs. This makes it possible to study the farmers' opinion on the present telecasts, and also to familiarize them and their families with television. At present, each teleclub boasts 30 to 50 "regulars."

What has been the impact of this project on the everyday life of the farmers? One striking example of positive action taken as a result of the telecasts comes from Nose-Machi, Osaka, where the whole community decided on a re-allocation of land (long desired by most of the inhabitants, but never properly carried out due to prejudice on the part of some people and lack of courage on the part of others)....

### *Opportunity for Group Talking*

It is significant that the teleclub project has initiated a new kind of meeting, a new opportunity for group talking. In many districts, public halls already provide a meeting place for "youth classes" and "housewives groups". These are local educational institutions for working youths and young housewives, which can be regarded as centers for stimulating new ways of thinking in rural areas. The members of these groups will be able to come into more fruitful contact through the teleclubs.

Then there are the fathers and grandfathers who call these "promising seeds" in the village "lazy" and are always saying: "What's the use of farmers being able to read or talk well?" There are the farmers' wives and their mothers-in-law -- a surprising combination if you know the old rural



# ORGANIZATION

family system in which wives have the lowest rank and never dream of such a "privilege" as talking freely with their mothers-in-law. And there are the children. For these people, the teleclub project provides an entirely new kind of community activity because it brings together whole families.

The free talk after group viewing seems even more important than the knowledge gained during the telecasts. At present, however, the discussions are not always carried on as they should be. The idealistic views of young people often have to give way to the realistic views of their elders. Suppose the telecast is on "Land Improvement." One boy begins enthusiastically: "This can happen to us, too. What we should do is to plough very deep so as to bring about a change in the soil." His words are interrupted by a hoarse voice: "That would cost us too much money." Then everything is over. No use insisting. Some people fear that the discussions after telecasts will bring nothing but sterile comments; but it is up to the local leaders to steer the discussions so that they may develop into fruitful activity.

## "Learning" Through Television

At the same time, the experiment has brought a new attitude towards television: "TV is not only a pastime for town-folk; we can learn much through it."

When Mr. Toru Ninomiya, a regular speaker in the series and himself a member of an experimental farm in Kanagawa Prefecture, appears on the screen, saying "Good evening, everybody," viewers bow down their heads in the polite Japanese manner, as respectfully as they would greet a schoolmaster or a village doctor on the low dikes of their paddy-fields.

There have already been instances of private purchases of television sets, as in Tochigi Prefecture. And most of the experimental villages hope that teleclubs will become a permanent feature. In many others, the farmers have begun to form their own teleclubs. To meet their requirements, the Government has reached an agreement with TV manufacturers and agencies to sell sets at a considerably reduced rate -- three-quarters of the usual market price and exempt from tax.

Whether the project is a success or not cannot be judged at this stage. This will be the job of the team of sociologists who will subsequently evaluate the effectiveness of the experiment. But already, several positive results have emerged. Through the clubs, Japanese farmers have learned to join in community activities, to talk in public, to listen to other people's views and, also, to enjoy themselves.

## UNESCO

NOTE: In the previous issue of "The Christian Broadcaster" we printed an article by Joseph Rovon on the original teleclub experiment in France. This report by Tokio Oga indicates how the pattern is being followed in Japan.

# NORTH AMERICA ..... U.S.A.

## ▲ NEW STAFF MEMBER APPOINTED

The Protestant Council of the City of New York has announced the addition of its second full-time radio and television staff member with the appointment of John F. Fisler, formerly of the Broadcasting and Film Commission of the National Council of Churches, as assistant to the director, Leslie S. Bidwell. A native of Ivanhoe (North Carolina), Mr. Fisler was educated at N. C. State College, the University of the South (Sewanee) and Union Theological Seminary (Virginia). His commercial television experience includes work at Station WTVJ in Miami (Florida) and at WFTL-TV in Fort Lauderdale (Florida), as associate news director. At BFC he assisted Miss Lillian Bennett in television film distribution and had charge of kinescope distribution for in-church screenings.

## ▲ "FATHER" SERVES AS CONSULTANT

Robert Young, winner of an Emmy Award for his role in the popular TV series, *Father Knows Best*, serves as consultant to the Radio and Television Division of the Episcopal Church. The Rev. Dana Kennedy, executive secretary of the division, made the announcement after a meeting with Mr. Young in Los Angeles. The movie and television actor is a member of the All Saints Episcopal Church, Beverly Hills (California).

## REMINDER!

The Christian Broadcaster welcomes pertinent news items, pictures of radio/TV programs and personalities, suggestions for feature articles. We don't always know how to contact YOU -- but this is where you contact US --

THE CHRISTIAN BROADCASTER  
Room 524 -- 156 Fifth Avenue  
New York 10, New York

# .....Alaska

## ▲ NEW MANAGER FOR STATION KSEW

Herb Wells, with fifteen years of experience in commercial and educational radio, is the new general manager of Radio Station KSEW, the *Voice of Sheldon Jackson, Inc.*, at Sitka, operated by the Board of National Missions of the Presbyterian Church U.S.A.

Mr. Wells succeeds the Rev. Hendrick Van Dyke who leaves KSEW after three years of service to accept the pastorate of the First Presbyterian Church in Cannon Beach (Oregon). The varied broadcasting career of Mr. Wells includes service in the Information Division of NBC (New York City) and WTAM, Cleveland (Ohio). He has been an announcer at WGBG, Greensboro (North Carolina); news director at WLAG, La Grange (Georgia); and news, production and special events man at WKAR, Michigan State University, from which he was graduated in 1954.



# WHAT?

## Program Materials:

# WHERE?

### ALPARK EDUCATIONAL RECORDS

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*Records of Special Value and Interest to Churches  
and Sunday Schools*

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THE CHILD'S IDEA OF DEATH: Children (4 to 7) reveal their own concepts of death. Their discussion travels from flowers to living insects, pets and people.

Many church groups are using the entire series of Parkhurst Records, especially in the training of Sunday School teachers. There are records on such subjects as *Anger, Good Sportsmanship, Worry, Boredom, Conscience, Prejudice* -- all of them "A Window to the Child's Mind."

*Write for detailed content information  
and price lists.*

\* \* \* \*

### THE EDUCATIONAL TELEVISION AND RADIO CENTER

2320 Washtenaw Avenue  
Ann Arbor, Michigan

Reprints of an article on educational television from the May 30 issue of *The Reporter* magazine are now available from the Center. Entitled "A Legacy from the Model T to the Age of ETV," the article by William Harlan Hale is a commentary on the entire ETV movement. It is accompanied by an editorial, "Good Teaching Comes First."

Also available without charge is a folder on a new Center series -- *The Written Word* -- which stars Dr. Frank Baxter, University of Southern California professor. The program series traces the history of man's efforts to pass on his knowledge in various forms of writing, paper and books.

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### BUREAU OF AUDIO-VISUAL AIDS

1505 Race Street  
Philadelphia 2, Pennsylvania

THE BIBLE SPEAKS TODAY: A series of TV films (black and white) featuring Dr. Allen G. Wehrli. Among the subjects are: *Enterprise, Security and Price* (Gen. 11: 1-9); *Rams in*

*the Bushes* (Gen. 22:1-19); *Turning the Other Cheek* (Gen. 26: 1-33); *The Worker, the Employer and God* (Gen. 31:17-49); *Ability and Responsibility* (Gen. 39, 40, 41: 1-37); *Past Records and Present Predicaments* (Gen. 41: 38ff, 42).

*Rental Fee on Single Film* ..... \$8.00  
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\* \* \* \*

### CHURCH BROADCASTING ASSOCIATES

Box 186  
San Anselmo, California

RESOURCE SERVICE: Five-minute devotional ideas in script form -- Contemporary stories and news items as the basis for Christian teaching and evangelism. Subscription service provides three scripts weekly. Samples available.  
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THINGS TO REMEMBER: Complete 30-minute outlines for TV productions -- showing development of thought, visual devices, sets, props for a complete television sermon and its setting. Also, studio-tested scripts used in the successful series *Things to Remember* (KRON-TV, San Francisco) -- with a manual of production methods, covering make-up, dress, art work, properties, etc. Samples on request.  
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*Write for a catalogue of complete CBA aids for religious radio and television.*

THE CHRISTIAN BROADCASTER considers the announcing of quality programming materials adaptable to religious radio/television as a part of its service. All producers of such (scripts, records, tapes, etc.) are asked to keep us informed of new releases.



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\* \* \* \*

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SPANISH-LANGUAGE MATERIALS...

LITERATURA EVANGELICA

Apartado 3913  
San Jose, Costa Rica

LEAL is an organization which seeks to spread the gospel message throughout Latin America by means of the printed page. It does not enter directly into publication or distribution but rather endeavors to coordinate the literature efforts of the many evangelical groups in Latin America. One of the services is known as SENDA (*Servicio Evangelico Noticioso* in America). This is an international, evangelical news service, in which bulletins are airmailed every eighteen days to the subscribers. FMR

\* \* \* \*

DR. L. GARRIDO ALDAMA

Apartado 2866  
Lima, Peru

Of special interest to those desiring Spanish-language recordings is the work that Dr. L. Garrido Aldama has completed thirty-nine of a series of fifty-two fifteen-minute tape recorded radio talks. Theme of the first thirteen is "The Content of the Evangelical Faith"; of the second group, "Patterns of the Evangelical Faith"; of the third and fourth, "The Practice of the Evangelical Faith" -- based on the life and the teachings of Christ. Each tape contains two recordings. They are described in detail in a bulletin released by Dr. Aldama's office at Lima (Peru). The tapes may be purchased at \$2.50 each or borrowed under routine regulations.

Probably no one in Latin America is better prepared by experience in radio broadcasting in Spanish to record such a series. His Castilian accent is familiar to many listeners. His orthodox theology is widely recognized. He has made special effort in this project not only to provide messages acceptable to the evangelical constituency but also to interpret the Evangelical Faith to Latin Americans unfamiliar with the Message.